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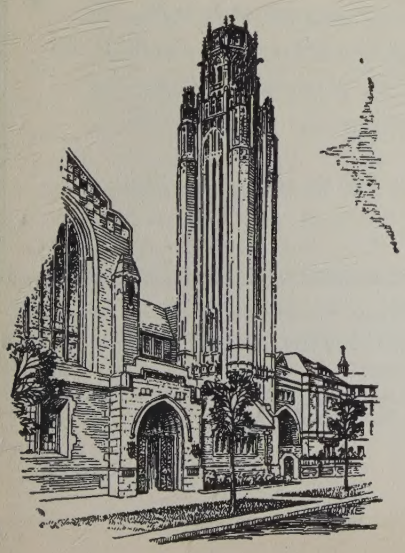
The Chicago Theological Seminary REGISTER

GRAHAM TAYLOR
1851-1938

THE FUNERAL SERMON BY A. E. HOLT
FRIEND OF MANKIND BY S. J. DUNCAN-CLARK
HIS FAITH
HIS THOUGHTS ON IMMORTALITY
TRIBUTES



BEAUTY AND RELIGION
By JOHN KNOX

THE RELIGIOUS EDUCATOR AND THE DRAMATIST
By GERTRUDE COOK

Alumni Notes and Book Reviews and the

Hammond Library Extension Service Bulletin

TO OUR ALUMNI AND FORMER STUDENTS

This Seminary is not just a training school during student days for future ministers, important as that function is, and much as we desire to fulfil it. It seeks also to serve the churches and pastors of the Middle West as a source of inspiration and a means to greater efficiency in the manifold and difficult tasks of religious leadership today. Our library is at your disposal; the members of our faculty are ready to serve you as friends and consultants; and twice a year, at Ministers' Week in winter and Pastors' Institute in summer, we invite all who can to return to the Seminary for a few days of intensive, serious study in fellowship with their brother ministers. You are all on our mailing list and receive the "Register" free of charge with its stimulating articles and book reviews. If there are other and special ways in which we can serve you, please feel perfectly free to let us know.

In return we would ask you to serve us! You can do so by spreading word among your brother ministers about our coming Ministers' Week, January 30 to February 3, 1939, and our two weeks' Pastors' Institute in early August next summer. You can recommend the Seminary as a worthy cause to people of means in your parish, and especially commend it for inclusion in their wills. And, most important of all, you can keep on the alert for keen, efficient, scholarly young men who ought to be considering the Christian ministry as a vocation. How many young men has your church ever sent to this Seminary for training? Life-decisions are often made in high school. Are you studying your high-school as well as college group for young people who ought to be directed toward religious vocations?

We have a large and very promising entering class this fall. Many of them are here because of the interest and recommendations of our alumni. We hope you will all keep steadily in mind the importance of choosing the strongest possible young people in your parishes for the religious leadership of tomorrow.

ALBERT W. PALMER, *President*

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

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The Chicago Theological Seminary

REGISTER

FRED EASTMAN, *Editor*

VOLUME XXVIII NOVEMBER 1938 NUMBER 4

GRAHAM TAYLOR
1851-1938

By ARTHUR E. HOLT

[*Peacefully—almost triumphantly—on September 26 Graham Taylor, our beloved Professor Emeritus of Social Economics, passed away. As his body lay in state in the Chicago Commons, which he had founded, a long and motley procession wound its sorrowing way from the city streets to pay silent homage to this great pioneer on the social frontier. City and state officials, labor-union representatives, heads of industries; women in aprons, men in overalls; leaders of settlements, boys' clubs, girls' clubs, educational societies; rich men, poor men; Protestants, Catholics, Jews, and atheists; whites and negroes—all came, bowed their heads, and went out again into the streets of the city he loved. One typical group of poor Italian boys came and knelt, Catholic fashion, beside the bier while the oldest of their number whispered to the others of what this man had done for them. . . . .*

At the simple funeral exercises Dr. Palmer read those great passages of scripture in which Dr. Taylor and the saints of other centuries had found strength and power. Dr. Holt delivered the sermon from which the following extracts are taken.—THE EDITOR.]

HUMAN words seem very inadequate in the face of the eloquence of Dr. Taylor's life. There are people here who, in foreign tongues, out of their own experience, could give expression to thoughts more fitting than that which I can give. Each one of you must necessarily bring his own tribute of respect which will root in the experiences you have had with this many-sided man. When Howard Hughes was receiving the acclaims of New York City in praise of his flight around the top of the world, he said that they were able to keep their course through maintaining "celestial correlation" and human communication through the radio. There was a wisdom in Dr. Taylor which was eloquent of the fact that he drew upon both heavenly and human sources. Dr. Palmer has just related for you how he maintained his "celestial correlation." I shall speak of that wisdom which came from his great adventure in the life of a metropolitan city. James Mullenbach used to say that students always knew where Dr. Taylor's lectures would begin and end. They began with the last incident which captured his attention on the way from the Commons to the Seminary, and they

always ended with some discussion of the social or cosmic system. He had the poet's interest in the concrete and the philosopher's interest in the totality of things. Graham Taylor believed in the wisdom which comes from the common man. He talked with the janitor, the streetcar conductor, and the man on the street. He had faith in the wisdom of the man farthest down, for this man at least knew how it felt to be at the bottom of the pile.

It was a part of the unique contribution of Jesus to a social philosophy and a religious point of view that he enlisted the imagination of men in the interest of the good way of life. There is not a single great admonition which comes to us from this great leader which can be put into practice without the use of man's imagination. If we ask what God is like, Jesus tells us to use our imagination and picture him a good father. God is like that. "Like as a father pitieth his children so the Lord pitieth them that fear him." How should you treat your neighbor? Jesus answers: "Use your imagination to put yourself in his place and treat him as you would like to be treated yourself." "As ye would that others should do unto you so do ye also unto them." Both sin and righteousness must be fought or encouraged in the imagination stage. Murder is always first of all a fact of the imagination before it is a fact in deed. Adultery is first of all a sin of a licentious imagination. In righteousness a man must see a man as a neighbor before he can treat him as a neighbor. The good society awaited the arrival of those who could vision it and behave as though it were a fact. It was a fellowship of people held together by cohesion of faith and trust who were perfectly confident that on beyond the accident of physical death there awaited them a father's house in which were many mansions. The New Testament community was a Fellowship of the Holy Imagination.

Graham Taylor stood in the succession of that Fellowship of the Holy Imagination and his particular task was to see the Holy City. Up to 1890 American religious and social idealism played around the frontiers of a rapidly developing continent. The eyes of the conquerors of waste places saw a new society with new land as its foundation. By 1890, however, the new land was occupied. The new industrial opportunities were not found in farming, mining, or in forestry. The so-called "extractive" industries had reached the saturation point. The new economic opportunities were now to be found in factories and the accompanying vocations which make up what men do in cities. The new populations were beginning to concentrate in a territory about two hundred miles wide stretching from the Mississippi River to the Atlantic seacoast, along the base of the Great Lakes, the Erie Canal, and the eastern seaboard. There was a new migration from southern Europe. Hitherto northern Europe had been the great contributor of foreign peoples. Now Italians, Poles, the Czechs, Jews, and other peoples from southern Europe, with strange customs and stranger languages, served and baffled the old-line American populations which owned and ruled the American cities.

Many of the defenders of the American way of life looked upon the city, now rapidly filling with these peoples, with a sense of despair, and their only hope was to convert these people to the so-called American way. It was a time of anxiety. Men like Josiah Strong wrote from Naperville pictures of horror of what was going on in the great city, calling upon the American people for great programs of evangelism and Americanization. James Bryce prophesied the collapse of democracy as it faced the problems of the mass movements now gathering momentum in the American city. The old idealism of

American religious life organized around the cowboy frontier was now becoming less and less convincing. Someone had to make the transition.

So far as the religious forces and many forces which did not profess religion were concerned, Graham Taylor was the most important person in the making of that transition. In 1892 he came to Chicago. In 1894, paying his own rent, he took up his residence amid the mass populations of this great city. He moved into the center of Chicago's turbulent life and in a great act of self-identification took all of its problems unto himself.

It was a pilgrimage of the Holy Imagination. The incoming peoples were not to him objects of horror. They were people to be understood. He entered into their lives and believed that they felt as he did, that they loved their children, that they were ambitious for their advancement, that they suffered when their children and their neighbors suffered, that injustice and bad politics were to be measured by what they did to people. He adopted the methods of one seeking to understand. For years during the excitement of the Haymarket riots he maintained the one open forum in Chicago and made it a place where the misunderstood could come and state their case, and Graham Taylor listened and restated their case to an unsympathetic world. He was a great believer in conversation and in the fine art of listening. The janitor, policeman, conductor, tavern-keeper, and ward politician were all people with whom Graham Taylor talked and listened. Only yesterday an Italian Catholic woman knelt beside this bier, and, after saying her prayer, she turned to one of the attendants and said, "The friend of the poor is gone."

Through our imaginations we understand, but through our imaginations we also create. Because of his understanding and his capacity to interpret, Graham Taylor's voice became one of the great voices of Chicago and of the nation. It was not long before Victor Lawson, one of the great newspaper editors of Chicago, recognized in Dr. Taylor a kindred spirit and asked him to become a regular contributor to the *Chicago Daily News*. Over eighteen hundred editorials from Dr. Taylor's pen have been published in this metropolitan daily. These editorials dealt in no uncertain terms with problems of industrial and social welfare. Cotton Mather once wrote a famous address on "The History of Boston, Related and Improved." Dr. Taylor's *Daily News* editorials could be called "The History of Chicago, Related and Improved." The "improved" part was where Dr. Taylor's imagination came in to picture what might be as over against that which was. It was that creative, penetrating examination of Chicago's life from the standpoint of an ideal that made these editorials uniquely significant. Plenty of histories of Chicago have and will be written. An accurate history is important, but the vision of the Holy City looks toward the future and is more important. The city will never be redeemed by historians; they deal only with the past.

Dr. Taylor and Chicago Commons became the organizing center of a fellowship of men like Raymond Robins and James Mullenbach and a host of others who discovered, defined, and defended causes which were pertinent to the city which was to be the safe habitat of human beings. They fought locally and over a city-wide area the exploiter and the demagogue.

A little over two years ago I, with others, gathered in a labor temple on Ashland Boulevard to pay tribute to James Mullenbach. There were present great representatives from almost every walk of life in this city. We were bound together in a fellowship of appreciation of

what one courageous self-sacrificing soul had contributed to the city. In the background of it all, consciously recognized by all of us, was Graham Taylor, who first kindled in Mullenbach's mind a social passion which had inspired him throughout his days. I saw for a little while that inner city which is the salt, which keeps Chicago from ultimate corruption. It was that City of Love as over against the City of Lust, the City of Builders as over against the City of Wasters. Of that fellowship Graham Taylor had been a fit member throughout his life in this city.

Being such as he was, it is not strange that American religious idealism followed his leadership from landed frontiers to the great city. He became the symbol of a new social passion—a social passion which looked not with horror but with appreciation and inspiration on the new life which was flowing into America from southern Europe. He became the interpreter along with Washington Gladden and William Jewett Tucker of the problems which had to do with industry and labor. The Chair of Social Christianity which he established at The Chicago Theological Seminary became a type introduced into theological education throughout the United States. The Puritan tradition that God is the Redeemer of persons and of peoples—that the community is the subject of redemption—lived indeed, freed of its old dogmatism but dynamic still in a great social passion.

I hesitate to speak about Dr. Taylor as a good man because there was a dynamic quality about his goodness not often associated with that word. He was good in terms of the incoming people who needed to be understood; he was good in terms of better city government (he was a dynamic member of the Municipal Voters League); he was good in his understanding of political issues; he was good in his capacity to inspire students. The focus of his goodness was not in himself but in the causes which his vivid imagination discovered, defined, and defended.

There is another word which is the Christian word to sum up the qualities about which I have been speaking. It is the word "love." But love has been so softened by sentimentality that it has lost some of its power to challenge men. It is, however, the best word which we have. Love is capacity for identification with the most needy of God's creatures. John Woolman lives by putting himself in the place of the negro and the Indian and the disinherited. Love is that. Love seeks the spiritual maturity of those with whom the lover comes in contact. Love is fidelity to something more than inclination in the relationship of husband and wife, parent and child. It is that which redeems the relationship of the sexes. Love is neighborliness. It is that continuing attitude in face-to-face contacts of the neighborhood which makes people feel a sense of lonesomeness when the good neighbor has gone. Love is public-mindedness. It is Governor Altgeld, with political reputation secure, laying that reputation upon the altar of justice in pardoning men of whose innocence he is satisfied and taking upon himself the hatred of a respectable world. Love is Zola, candidate for the highest honors of France, sacrificing them all in the interests of justice to a member of a hated race. Love is the public-mindedness of a Taylor thinking and working for Chicago in his last conscious hour. Love is the capacity to think in terms that are unlimited by the petty absolutes of race, of class, of geography, or creed. Love is the capacity to seek justice in controversies which are weighted heavily with motives of class-conscious antipathy. Love is what Paul said it was—capacity to be patient, to seek no evil; love is not envious or boastful, it does not put on airs, it is not rude, it does not insist on its

rights, it does not become angry, it is not resentful, it is not happy over injustice, it is only happy with the truth. It is the liquid fire of human social passion before it crystallizes into custom, institution, or code. Love will bear anything, believe anything, hope for anything, endure anything. Love will never die out. If there is inspired preaching, it will pass away; if there is ecstatic speaking, it will cease; if there is knowledge, it will pass away. So faith, hope, and love endure, and the greatest of these is love.

It was this type of love, praised by Paul, which was incarnated in the life of Graham Taylor.

FRIEND OF MANKIND

By S. J. DUNCAN-CLARK

[*An appreciation, published May 1, 1931, in the "Chicago Daily News," on the eve of Dr. Taylor's eightieth birthday.*]

ONLY a few weeks ago I saw Graham Taylor in action. He had come into the Loop from his suburban home to address a dinner meeting of young people, mainly high-school students, members of the Young People's Civic Council. The eightieth milestone was so near that he could discern the figures on it, yet for forty minutes he held that gathering of Chicago's youth in unflagging attention. In vigor of intellect, in hopefulness of vision, and in enthusiasm of spirit I thought none was present so mature, neither was there any younger than he.

Flashes of humor illuminated sage counsel of experience. From his richly stored memory he drew incident after incident, giving to each significance and point. He pictured Chicago fighting its way through obstructions—economic, social, moral—to levels of larger opportunity and higher attainment. This pioneer for nearly forty years upon the social frontiers of a great city seemed that night to personify all that is finest, cleanest, most aspiring in the life of Chicago. He spoke little of himself and only as was necessary, but unconsciously he revealed himself, and the spectrum of personality which fell upon the screen of my mind showed no line of selfish thought or purpose. From the red bar of courage it ran to the violet of hope. A great love for his fellows, a stanch loyalty to ideals, a deep sense of justice, and a high joy of living—these were clearly there. And through all was repeated the golden bar of unfaltering faith that God lives and right will triumph.

From a seat of vantage it was possible to watch his youthful audience as he spoke. A high-school audience is not the easiest in the world to persuade. It is quick to discern the false note or to discount the rhetoric of admonitory age. But I could see that the personality of Graham Taylor was reaching out across the speakers' table and laying hold of these young lives. It was stirring new impulses, evoking dreams of what a life might mean to a community—of what a community, seen with understanding eyes, might mean in the enrichment of a life. That night youth would have followed Graham Taylor anywhere he chose

to lead it. He was a gallant fighter who had come to them from the first-line trenches, from close battle with human want and suffering, with social injustice and political corruption, and he spoke of it all as though hardships had been a privilege and the fighting fun.

A few days later I saw him in repose—this time a listener. Whiting Williams was telling of recent experiences among the jobless workers in great industries. The face that in action had been so animated was quiet now, and there was a great gentleness and sympathy shining through it as Williams told a story with which this veteran in human service had long been familiar. . . . .

Graham Taylor has held no public office; he bears no title other than those which institutions of learning have bestowed upon him; he carries on his breast no decorations. For nearly forty years he has been Chicago's great commoner, the center of his domain the Chicago Commons, its circumference measured only by the wide sweep of his influence.

Thirty-seven years ago, in the very prime of his manhood, he deliberately chose to give himself to the service of underprivileged Chicago. Culture and delight in the refinements of life were his by inheritance and upbringing; but he counted them as things to be shared rather than cherished for selfish enjoyment. And so he made himself part of the great submerged mass of the city and set himself to build from the bottom up, to build with human materials, with men, women, and children.

He has been building ever since. Enter whatever sphere of socially constructive work you may in Chicago, and presently you will encounter Graham Taylor. Rehabilitation of broken families; war on social evils, physical and moral; creation of opportunities for youth, recreationally and educationally; improvement of housing facilities; cleansing of politics; election of better aldermen and other public officials; breaking down the barriers of race and creedal prejudice—these are among the things for which he has lived and still lives gallantly and hopefully.

He has carried in his great heart the burdens of men and women; he has borne the sins and anxieties of the city. Yet in his eightieth year he stands erect for his full six feet and looks upon his world with clear and friendly eye.

Three things he has never lost—his faith in God and man, his strong common sense, and his ability to see the humorous, even as he sees the tragic, side of life.

A vigorous religious faith, definite in its beliefs, stern in its requirements, characterized the atmosphere of Graham Taylor's boyhood. He comes of a preacher ancestry. His father was a preacher, but a man whose theology was tempered by a great love and a generous sympathy. Graham Taylor continued the prophetic line—became teacher, preacher, social worker, publicist.

His creed broadened as he sought to live his faith in close contact with men who needed its help—not so much its dogma as its deeds. Religion, he will tell you, is a matter of relationships—of a man's relationship to God and to his fellowmen.

But when he confronts some act of oppression, some perversion of justice, some betrayal of the common welfare, his mobile face—so expressive of kindliness and humor—will become suddenly set in lines of condemnation, and his eyes will flash with the fire of a righteous anger. Once again Amos of Tekoa is crying, "Seek good, and not evil, that ye may live. . . . . Establish judgment in the gate."

His indignation burns hotly against wrongdoing, but even when its flame is white and the stinging words of denunciation are whipping from his lips, there is no

bitterness in it, no personal element, no spirit of vindictiveness. Graham Taylor would bind the wounds of his worst enemy with all tenderness, feed him if hungry, nurse him if sick. And when his enemy was fit to hear it, he would tell him in plain Anglo-Saxon what he thought of him and lovingly admonish him to get rid of his meanness.

In all his eighty years he has kept his face toward the light. He has been a growing soul, a mind expanding to embrace the thought and action of the time. He has never fallen behind in the march, never lost touch with his world or step with its nobler music. He is today in the vanguard. He has long been recognized as a great citizen, but there is not a trace of vanity in his nature. He is humble with the beautiful humility of true greatness.

This is Graham Taylor—Graham Taylor of Chicago Commons, of The Chicago Theological Seminary, of the Municipal Voters' League, of the City Club, of the Union League Club, of the *Survey*, of the *Daily News*—Graham Taylor of Chicago, social prophet and friend of man.

On his eightieth birthday, May 2, Chicago, the city he loves, salutes him and returns his love.

MY FAITH

By GRAHAM TAYLOR

[*Extracts from (a) Dr. Taylor's response to the greetings of Mayor William E. Dever on the occasion of laying the cornerstone of Graham Taylor Hall on November 18, 1926, and (b) "Chicago Commons through Forty Years."*]

I NOW affirm that this democratic faith in fellowmen, which I followed hither, falters not. No class consciousness of either class in conflict; no aristocracy of any claimants, except those who possess worth and attest it by service; no dictatorship, either benefcent or cruelly despotic, has ever caused me to waver a hair's breadth from my faith in the supremacy of the democratic order of government and social justice. That faith still stands undaunted and undimmed by any cynical default from democracy or any disclaimers of loyalty to social and religious ideals.

As strong as ever is my confidence in the educational purpose with which I have sought to express and spread that faith. The teacher sways the scepter of the future, now more than ever. But the teaching in these academic circles fulfilled only part of this educational purpose. Ever on and out has it been carried in teaching the youth and adults of our great cosmopolitan neighborhood; still further afield from the platforms of schools and universities, chautauquas, labor unions, industrial plants, clubs, and churches; and yet more widely on the white wings of the press.

All these efforts and influences move upward as well as downward, though I am never sure which way is up or which is down. I am very much confused in my sense of direction, for I have found some people in high stations who were very low down, and some lowly people who were very high up, some rich people who were very poor, and some poor who were very rich!

This educational purpose is more obligatory and inspiring than ever in its re-

liance upon patient, persistent, pervasive teaching for safeguarding democracy from self-destruction and transforming it into the Kingdom of the Father of us all.

The religious hope for our times, our country, our world, as well as for the soul, is the port of entry toward which I have ever steered my endeavors. It is the hope, shared with all the prophets and apostles, singers and seers, that right is mighty and must prevail, that truth will outlive error, that love abides and cannot fail. My thought of this hope meanwhile has broadened out from my somewhat too rigid training in school and church, has grown as flexible as life has been found to be, and has become more hospitably tolerant and liberal as the horizon has spread more widely skyward and the world has drawn nearer.

Taking courage from experience, proving that even where real religion may not be preached out and prayed in it may be lived out and loved in, and sharing "the geologist's time sense," our Christ-inspired hope proves to be the anchor of the soul, as sure and steadfast here as hereafter, on this side of "the veil" as within and beyond it.

* * *

Through these forty years or more Chicago Commons has maintained and tried to apply a faith as essential alike to all religion and to any political or social democratic order.

The faith of this spirit finds expression not in creed but in deed; not in ritual but in the sacraments of daily life; not in the propaganda of any sect that must necessarily be divisive but in the promotion of sentiments and interests held in common by all real faiths; not in exclusive communions whose fellowships are to be cherished by individual adherents but by the all-inclusive community consciousness to be extended to all mankind.

There is withal a social vision that visualizes such far-off divine events as though near enough to be gradually attainable. This imaginable social hope sustains patience to wait while we work with a faith that is the "substance of things hoped for and the evidence of things not seen."

THE KEYNOTE OF THE WHOLE ADVENTURE

The good will to understand one another, to interpret misunderstood attitudes and situations, to reconcile and be reconciled to differences of taste and temperament, race and religion, heritage and aspiration, and through service and sacrifice to promote the unity of spirit in the bond of peace—this is the way toward the peace of God that passeth all understanding. Such is the meaning of our forty years here. Is it not now the hope for the best that is yet to be everywhere?

GRAHAM TAYLOR

THOUGHTS ON IMMORTALITY

By Graham Taylor

[*Spoken during a conversation with one of his daughters on an evening in August, 1937.*]

I BELIEVE that the continuance of self-consciousness is the very highest reach of the evolutionary process and that it reaches farther than we now know. I think that consciousness will continue, and while there is no communication, that fact does not imply that there is no knowledge or continued interest between those who have gone forward and those who are left behind. . . . .

I think that unless you take with you what you have gathered here—the things that have interested you, the purposes that have commanded your efforts, the things that have gathered your affection, the love you have had for others, and the love they have had for you—unless you can take these with you, you are then another person, not the same person. I would as soon cease entirely as be bereft of the things I have loved all my life. . . . .

Jesus said, "I have many things to say unto you, but you cannot bear them now." It may be far the best thing that there is no communication between those who are here and those who have gone before. And yet—and yet, I shall be very much disappointed if there seems no relationship between this phase of life and that. . . . . I have loved this green earth and I am very reluctant to leave it. And I'm not going to forget it! . . . .

I feel like someone on the verge of a great adventure, and I cherish the anticipation of that which I will realize when I arrive. Though I am reluctant to give up my life of action, I should accept with gratitude the gift of this long life of mental activity and spiritual consciousness. And with equal grace I must accept the limitations as they come. I think that they will leave me when I arrive there. Now it is all unimaginable! You have just got to wait and see how it is revealed. . . . .

Almost every night I go over the Twenty-third Psalm, and I fail to find any experience I have had during that day that will not in some way be touched by that psalm. . . . . "He leadeth me beside the still waters." And right after that, "he restoreth my soul." . . . . Often when I wake up in the night I say, "he restoreth my soul." . . . . "I will fear no evil." Why?—"for *Thou* art with me." How simple it is. Even "through the valley of the shadow of death". . . . "Goodness and mercy shall follow me all the days of my life." . . . . And then that rare reference to the future, "And I shall dwell in the house of the Lord forever." . . . .

I just as much expect to be met and greeted by those who have gone before, as that I shall leave behind those who are not yet ready to go. . . . . Supposing you cannot prove it. Well, it *seems* to be true. You cannot disprove it, either—and it means comfort and hope. And, if it is true, that is a glorious experience awaiting one. So I am not going to abandon the anticipation, for it is the most comforting and joyous forecast.

When there's nothing left in me to do what I want to do, I'd better lie back and go to sleep, and then awaken—there. There can be no regret at leaving the corporeal existence that is wearing out. Rather, be grateful for the anticipation of rising to what is better adapted to the coming conditions of life than this form of existence was adapted to present conditions of life. Paul said, "Although this

body dissolve, there is a spiritual body." And we are never disembodied. We merge into a body perfectly adapted to a spiritual existence. That spiritual body will be the best of all. . . . . How shall we seem to one another when our spirits are made perfect? I expect to recognize those I have loved and those from whose love I cannot and will not be cut off.

And with all this in view I think o death, not as an enemy, but as a friend not as an end, but as a new beginning And I am as serene as a summer day in the anticipation of those expectations So I don't want any of you to be grieve if I should not wake up some day, or t be anything but grateful that I have taken on the fulness of life.

TRIBUTES

[*Limitations of space permit the inclusion here of only a few excerpts from the hundreds of telegrams, letters, and editorials expressing appreciation of Graham Taylor's life and work.*]

Graham Taylor was always a fearless and understanding champion of right, for many decades always in the front of civic and philanthropic leadership. We shall not find his like.

Henry Horner, *Governor of Illinois*

Chicago has lost one of the greatest citizens in its history—a man who labored diligently and faithfully for the good of his fellow human beings, and who made almost every kind of personal sacrifice for the betterment of the city he loved.

Edward J. Kelly, *Mayor of Chicago*

There are countless other children of his spirit the country over who will feel his death as I do. The cast of characters of our times has lost one of its most radiant and robust figures.

Paul U. Kellogg, *Editor of "Survey Graphic" and "Mid-Monthly"*

A supreme soul has passed beyond. I was proud of his friendship.

Frederic Siedenburg, S.J. *Executive Dean, University of Detroit*

There will be many to tell of the deep regard and the high honor in which Graham Taylor is held, for the unique service he has given to the nation, which was so finely recorded in Beard's *Rise of American Civilization*, for the greatness of his contribution to social advance, for the pioneer work he did in developing a new conscience in the church.

Ernest Graham Guthrie, *Chicago Congregational Union*

All day I have thought of the line Graham Taylor used so often—"As when a lordly cedar, green with boughs, falls and leaves a lonely place against the sky"—that is the picture in my mind more than any other today.

JOHN L. ELLIOTT, *New York Society for Ethical Culture*

His spirit of love and courage was a constant source of help in every undertaking which promised better life for the individual or the community.

CLIFFORD W. BARNES

In a unique way he combined hatred of wrong and perfect courage with kindliness and understanding. He would not give up discouraged because now wrong and cruelty seemed to be having their way, and neither must we.

HENRY P. CHANDLER, *President, Chicago Bar Association*

His was an inspiring and victorious life, and we are proud to be residents of the city which he helped so vitally.

PAUL H. DOUGLAS, *University of Chicago*

Graham Taylor was a noble Christian, an inspired leader, and a faithful and generous friend. For more than a generation he was good neighbor to the people of Chicago. Those who knew him best loved him most.

RAYMOND ROBINS

For thirty-eight years I knew Graham Taylor as a friend to whom all races might appeal in their hour of trouble.

GEORGE ARTHUR, *Secretary, Wabash Avenue Y.M.C.A.*

Armenians of Chicago for half a century received his moral and fatherly support in our religious and social work in the neighborhood of Chicago Commons. He was a friend to us under all conditions.

G. T. PUSHMAN

He made me feel always that he had confidence in me and that I was filling a place of responsibility in which I dared not do less than my best.

JOSEPH L. MOSS, *Director, Cook County Bureau of Public Welfare*

Many of our group have been raised within the shadows of Chicago Commons. . . . . To us his humane spirit and lovable character shall ever be a light and a symbol. We can do no more than pledge ourselves to carry on the rich heritage he has left for us all.

THE FRIENDS OF DEMOCRACY, *A Chicago Commons Group*

Our Club is just a significant piece of the good work Graham Taylor has done at Chicago Commons. He may have passed on, but his guiding spirit will be with us always.

LIGHTNING ATHLETIC CLUB, *Chicago Commons*

What a dynamic personality he was! In Seminary days we used to run to keep up with his long stride, and mentally and spiritually he was always ahead of us. That last visit I had with him two years ago he was the same buoyant, lovable, whimsical, richly human, keenly analytical Graham Taylor. He never seemed to me to grow old.

HENRY KENDALL BOOTH, *Pastor, First Congregational Church, Long Beach, Calif.*

He was one of the men who for thirty years of my life stood as a landmark in every "advanced" stage of practical social achievement. Even more than his public record, I prized his personal qualities, that fusion of idealism, earnestness, humor, and tolerance. It was a great life, and one can overcome its passing in the contemplation of its complete fulfilment.

ROGER BALDWIN

The life of Graham Taylor will always be an inspiration and a guide in our endeavor to make Chicago a friendlier and better place in which to live.

CITY CLUB OF CHICAGO

His matchless vision, energy, and faith in ordinary people gave a special kind of courage and meaning to life. Scores of men and women all over America caught his understanding and zeal for positive leadership and purposeful living.

CHARLES E. REED, *Former Resident of Chicago Commons*

No one more than he loved and was devoted to Chicago and its people or has left a deeper impress upon this city and its institutions. These will remain, but I think his greatest influence was directly upon persons because of his rare gift of communicating his spirit of active good will to others.

ERNEST W. BURGESS, *University of Chicago*

S. J. Duncan-Clark, James Mullenbach, and Graham Taylor have been three of the best friends the public schools of Chicago ever had. To many of us, Graham Taylor has been a friend, and to many more a symbol of all that was decent, civilized, kindly, and hopeful in this cosmopolitan city of ours. . . . .

EXECUTIVE BOARD CHICAGO TEACHERS' UNION

He will always remain with us—his writings as a source of inspiration, guidance, and encouragement; his Chicago Commons as a place where his ideals of opportunity and democracy will have perpetual life; his labor to interpret the objectives and methods of social work as a living force in the community; his personality as a heartening memory in times when our goals seem hopelessly faraway. We feel that he would not wish us to think of his death in terms of regret but rather in terms of challenge—to pick up the torch which he carried so courageously these many years; to make our work a continuing tribute to the inspiration which his life is and always will be to all of us.

EXECUTIVE COMMITTEE, CHICAGO CHAPTER
AMERICAN ASSOCIATION OF SOCIAL WORKERS

Steadfastness, persistence, kindliness, frankness, and fearlessness marked his beneficent career. It was characteristic of his faithful nature that, for more than thirty-four years, without a single omission up to his last illness, Dr. Taylor prepared an article each week for the editorial page of the *Daily News*. Journeys made by him to Europe and the Far East during that period caused no interruption in that service.

The broad humanity which inspired his tireless efforts, exerted in practical ways, to benefit the public and the noble example thus set by him should cause Chicago long to cherish the memory of Graham Taylor.

CHICAGO DAILY NEWS

It is with great sorrow that we are expressing our sympathy in the loss of a great humanitarian and lover of peace and humanity. It was a privilege to know him and benefit by his conscience.

SAMUEL LEVIN
Amalgamated Clothing Workers of America

A few years ago when Kagawa, the great novelist and Christian social worker of Japan, came to this country, it was my privilege to introduce him to Graham Taylor. It didn't take much introducing to bring them together, for each knew of the other's work. I had no sooner made clear their names than they seemed to explode. They pounded each other and jumped about like happy children. We got into a car and drove downtown together. I sat back and watched these two great Christians. Dr. Taylor was so excited recalling similar struggles they had been through that he tried to make Kagawa remember things which had happened before the latter was born. Kagawa was equally excited exchanging his experiences on the social frontier. As I watched them, it suddenly became clear to me that here was a shining example of the fellowship of the Holy Spirit.

FRED EASTMAN

BOOKS BY GRAHAM TAYLOR

Religion in Social Action. With an Introduction by JANE ADDAMS. New York: Dodd, Mead & Co., 1913.

Pioneering on Social Frontiers. Chicago: University of Chicago Press, 1930.

Chicago Commons through Forty Years. Chicago: Chicago Commons Association, 1936.

BEAUTY AND RELIGION

By John Knox

[*Dr. Knox, erstwhile managing editor of "Christendom" and now associate professor of New Testament at Hartford Theological Seminary, delivered this brief address at a matin service during Pastors' Institute last summer. Several paragraphs in this talk are adaptea from his essay, "Sensitiveness to Beauty," published in the "Epworth Highroad" for June, 1935.*]

ALTHOUGH there are still a few people—and will always be—who regard sensitiveness to beauty as luxury, a very pretty but quite useless accessory to one's equipment for life, most men are ready to acknowledge without question its importance as an element in one's ability to live adequately and well. It enhances the sheer pleasure of living. One who enjoys the beautiful in art, in nature, and in other persons clearly has access to a means of happiness which another does not have. To one who feels the wonder of skies and seas and mountains, who is keenly alive to the tang—almost the pang—of lovely colors, odors, and sounds, to such a person (in contrast to one who takes pride in his utter matter-of-factness) life is not merely meat and bread; it is a rich feast of many courses and of exquisite, delightful, surprising dishes without number.

It would be a mistake to suppose that this faculty enhances our joy only in the rather superficial sense of imparting variety and color to our life. It also enriches the substance of it; it makes for happiness in the solid, full meaning of the word, as well as for pleasure. It makes living not only a more interesting and poignant but a profounder, more genuinely and permanently rewarding experience. A thing of beauty is not only a joy, and a joy forever, but it keeps a bower quiet for us and a sleep full of sweet dreams and health and quiet breathing. The ability to appreciate the beautiful, in the degree in which we have acquired it, opens to us possibilities both of ecstasy and of peace which otherwise we should not have known.

"And would not have missed," someone says. Well, perhaps not; but the fact that, never having known a thing, we do not miss it, is not in the least significant. Mr. John Haynes Holmes tells of having known an English poet who was unmarried and lived alone. One day there came word that the poet had left his bachelor apartment in London and had entered a small stone cottage with his wife. Mr. Holmes wondered as the months passed what marriage had come to mean to him. He found the answer some time later in a new volume of his verse. It was a short poem of two stanzas entitled "Marriage":

> Going my way of old
> Contented more or less,
> I dreamt not life could hold
> Such happiness.
>
> I dreamt not that love's way
> Could keep the golden height,
> Day after happy day
> Night after night.

And one to whom the beautiful under this form of love or under any other of her myriad forms is a closed book may be "contented more or less"—he may not know that he is missing anything, but that does not mean that he may not be missing almost everything.

Sensitiveness to beauty enables one to sound more profoundly the depths of the world's reality. Whether or not Keats is

right in saying that beauty is truth and truth beauty, feeling for the beautiful is an indispensable tool for the knowing of the true. Whatever the ultimate meaning of existence may be, reality is unquestionably a deep, deep thing which no science can begin fully to explore. "Some people read God in prose translation," someone has said. God cannot be read that way, as Dante cannot, or Goethe or Shakespeare. And yet that is the only way some unfortunate people can read at all. They not only try to read poetry so but also nature, the human heart, and the long story of the race—all of them in prose translation. And the amazing thing is that sometimes such a person imagines that his inability to read otherwise is a virtue of which he has a right to be proud; he feels that his deficiency is a gift, that aesthetic obtuseness is a factor in intellectual keenness. As a matter of fact, if one reads Shakespeare in prose translation, he does not find Shakespeare; and if one reads the universe in prose translation, he misses most of it—no wonder he does not find anything in it he can call God.

The woman who said to Jesus on a memorable occasion, "Thou hast nothing to draw with and the well is deep," spoke more wisely than she knew. The well *is* deep, and many people have nothing to draw with. It happened that her interlocutor on this occasion did have something to draw with, but how could she know that? He soon taught her that he did and that to such a one the deep well of the world's reality yields up water, a single draught of which will never let him thirst again for common drink. To the pseudo-scientist or the pseudo-philosopher who fancies that he can reduce the concrete reality of the world to a nice formula, or who fondly thinks he can dispose of all the hopes, faiths, and devotions of the race with a few so-called hard facts, we would say, "Thou hast nothing to draw with, and the well is deep. Whatever the answer is, with your poor tools you will never find it."

That God does reveal himself to us in beauty we all know doubtless from some redeeming experience of our own—some moment which seemed to catch up into itself and transfigure the whole of our existence, some radiant memory which will not allow us to forget that, however far from us God may often seem, he is really nearer to us than breathing, closer than hands and feet. I shall always remember the moment when while I was a seminary student some such experience came to me. It was a glorious midnight in spring, and I walked alone outside the southern city beneath the stars. Suddenly, there broke in upon me with almost overwhelming power a realization of the awful beauty and the sheer immediacy of God. I felt at once an indescribable ecstasy and an almost incredible peace. The whole world became for a while one vast delicious music. I did not need to ask, "Who art thou, Lord?" I could not doubt that I had seen God and had seen him in the world itself as its most real and obvious fact—a fact so real and obvious that for the moment nothing else could be seen at all.

Havelock Ellis tells how, as a result of reading James Hilton's *Life in Nature* at a particularly critical point in his experience, "with the swiftness of an electric contact" his "whole attitude toward the universe was changed"; from "hostility and dread" it became "confidence and love." "I seemed to walk in light; my feet scarcely touched the ground; I had entered a new world." He had found the near and living beauty, which is God.

THE RELIGIOUS EDUCATOR AND THE DRAMATIST

By GERTRUDE COOK

[*Miss Cook, the representative of the national Pilgrim Fellowship for the Chicago area, is taking religious education and dramatic courses at the Divinity School and the Seminary.*]

THE religious educator can learn from the dramatist in two ways: (1) he can use forms of the drama itself as a method of teaching and (2) he can apply the principles of good dramatic construction to teaching activities which are not forms of drama. Others have explained the technique of church-school drama. The examples here given, however, are mostly from personal experience or observation.

Let us visualize some activities possible in a church school which is well enough equipped to have individual classrooms but has unpaid teachers and not more than an hour's weekly session.

A PRIMARY CLASS

The second-grade class in the primary department has heard the story of *The Good Samaritan* and is now acting it out. Jerusalem is in one corner of the room, Jericho in the opposite. The table has been pushed aside. Of course, there is no stage. The audience (the other children) is on both sides of the road. The fact that the characters in the story are all men (except the beast) does not keep the girls from taking part. When they are through, the questions asked by the children are not, "Did Johnny act the part of the Levite well?" or "How could the portrayal of the Samaritan be improved?" but "What do you think the Samaritan did first when he found the man?" and "How do you think the innkeeper received the Samaritan?" And now the children who were audience before act the story. The acting is not thought of or developed as an art. The children dramatize the story to make it more vivid, more understandable to them. The teacher hopes that the dramatization will help them to remember the story better. It should also do more thoroughly what the story itself was intended to do for them—broaden their sympathies, affect their attitudes, and help determine their actions. The children are not going to play *The Good Samaritan* in public, but some of them will be playing it with their brothers and sisters at home.

A JUNIOR CLASS

In a class of the junior department Janice is directing her dramatic version of the story of *The Prodigal Son*. The words her characters use are modern English. No child learns his part verbatim, but Janice makes additions and cuts now and then. No costumes or scenery are used. The blackboard pointer does for a staff; one of the girls supplies the ring which the father puts on the finger of the prodigal. When Janice presents her dramatization at the worship service of the whole junior department two weeks from today, she herself will give an introduction telling where each scene is laid. Here again the teacher is more interested in the effect of the story on the attitudes and actions of the children than in the aid that dramatization gives to memory.

AN INTERMEDIATE CLASS

The boys in the drama group of the intermediate department have been

gripped by the dramatic elements in a recent strike. Three weeks ago in the departmental worship service one of the striking foundry workers told the department why he was striking and what the strike meant to his family and the families of other strikers. The next Sunday a representative of the employer told the other side of the story. Bud and Jim decided to write a play about it. The plot centers around the fate of one of the striker's families. Today the boys are reading their play to the class for suggestions and criticisms. They get many. In a few weeks they will put their play on for the whole department on the stage of the parish hall. They will use simple stage furniture and a few properties. A couple of boys will be wearing their overalls. No costumes will be purchased or scenery, nor will makeup be used except for a dirty face or so. The boys are not inviting their parents; this play is confidential in the department.

CHURCH-HOUR GROUP

In this big room children are to be entertained while their parents attend the church service—a dozen of them from four to ten years of age. Membership of the group changes a good deal from Sunday to Sunday. Because of the wide variation in ages it's hard to keep all happily occupied at once. The teacher has one solid, uninterrupted hour with them—more than the church-school teacher has. They are punctual, too. Today she has told them the story of "The Land of Never." They talk it over and divide it into scenes. Then they act it out. "The Land of Never" is not a Bible story. It tells the experiences and dream of a young procrastinator who played and went to school as these children do. Acting the story out serves to make the activities of the church-hour group more than mere entertainment or keeping the children quiet—it utilizes the time for character education.

HIGH-SCHOOL YOUNG PEOPLE

The evening young people's meeting is being held in the parish hall today instead of the usual smaller room. Some of the young people are reading through the play, *The Color Line*, while the remaining twenty watch it from the sixth and seventh rows of seats. A bit stiff the performance is, and at times the readers find it hard to keep in part for such a small, familiar audience. This is the first of a series of young people's meetings on "Being Christian with People of Other Races and Nationalities," one of the projects of the international program of "Christian Youth Building a New World." Next Sunday *The Color Line* will be discussed. The young people find that something concrete to talk about, like a play, helps them to feel that they are discussing living problems, not mere theory. And it starts the flow of discussion with less effort than the usual leader's introduction.

CHURCH DRAMATIC CLUB

The poster on the bulletin board announces the presentation of *The Rock* four weeks from today. The dramatic society which is putting it on finds it the most popular form of adult religious education in the church. It teaches both members and audiences. The members are learning the technique of co-operation by experience. Some of them have studied the costumes of biblical times and know what the dwellings of early Palestine were like. Others teach handcraft groups in the church school, which help make scenery and properties for the players. The dramatic club co-ordinates its activities with those of the rest of the church as much as possible. When the whole church was emphasizing peace, it gave a peace play. Its

Lenten plays enrich devotional life. Education here in the dramatic club is—as all education should be—received enthusiastically.

* * *

So much for the church school. The religious educator can profit indirectly, too, from drama.

THE DRAMATIC SERMON

Two days is about my usual span of memory for sermons. However, I can recall the title and a little of the contents of two sermons which I heard Allison Ray Heaps (the only preacher from whom I have heard sermons about plays) preach six or seven years ago: *Green Pastures* and *Journey's End.* Those sermons were not necessarily more interesting than others of that date which I do not remember. But they have come back to my mind since whenever I heard those plays mentioned in conversation or read about them.

The preacher who gives a sermon on the season's outstanding religious drama is employing outside help to keep his message in the minds of his hearers. Newspaper advertisements of the play, billboards, and conversation will bring back thoughts of the sermon. Even if he just arouses enough interest in the play to make some of his people read it, he may be leading them to a source of inspiration more powerful than his sermon.

But a sermon may be dramatic in power and effectiveness without reference to any play. Such a sermon follows the principles of dramatic structure. It rises gradually to a climax, episode by episode; involves suspense, emotion, and choice; and, having reached its climax, stops. Surely it should not go beyond its first possible stopping-place. A sermon skilfully employing the elements of dramatic interest which comes to my mind is the one in which Dr. Douglas Horton presented his soldier's bonus certificate to his church. The sermon had a clear theme: That one group of citizens of the country has no right to exploit the other citizens for its own benefit. It explained the existing conflict in the United States. It challenged everyone who was getting a bonus certificate to choose a worthy way of using it. The congregation was in suspense from the beginning on, wondering what Dr. Horton was going to do with his bonus certificate. The only individual characterization in the sermon was the indirect characterization of the man who was preaching, but that was powerful. The presentation of the certificate to the church was a climax appealing to the emotions. And there the sermon stopped.

Finally, drama is a centripetal force which can bring a theoretical religious discussion which may have wandered from the field of interest in abstractions back toward the tense, pulsating center of life from which it started. It helps people to believe by letting them see. It puts emotion into ideas that have grown stale through familiarity.

ALUMNI NOTES

Compiled by Benjamin W. Robinson

Class of 1938

Eric Harthan Arendt is on the ministerial staff of the First Congregational Church of Los Angeles, California.

Merrill Beale was pastor for the summer of the Congregational Church, Isle au Haut, Maine. He and Faith were "successfully" married and are living in a ten-room parsonage. The church set against a mountain overlooks the ocean. The fishermen and the summer residents worship in the same church. He has now accepted a unanimous call to the Evangelical Congregational Church of Easton, Massachussetts.

James Gordon Bennett is pastor of the Congregational Church, Missoula, Montana. At the summer camp of Congregational Montana he and Art Bomers played in Fred Eastman's *The Great Choice* presented by Charles Brown's young people.

Leland Carlson, instructor in history, North Park College, Chicago, taught during the summer at the Central Y. M. C. A. College in Chicago. On August 17 he sailed from Galveston on a cruise among the islands, including Cuba and Puerto Rico. His son Timothy is now almost eight months old.

Paul Gilman Dickey, pastor of the Parkrose Union Congregational Church, Portland, Oregon, is spending a brief vacation with his parents among the California redwoods.

Elmer Stone Freeman is pastor of the Essex Community Church, Chicago, Illinois. Little Douglas Freeman arrived October 1.

David Garfield French is teaching in the department of philosophy of religion at Hanover College, Hanover, Indiana. He and Atossa were busy during the summer at the State Hospital at Elgin, as members of the seminar on the clinical training for theological students.

Clayton H. Gill is taking further graduate study at Northwestern University.

William James Harvey, 3d, is assistant pastor of the First African Baptist Church of Philadelphia. Ordination in October. He was married to Ann Harney. Their address is 1418 N. 18th Street, Philadelphia, Pennsylvania.

Ralph Douglas Hyslop, fellow on the Ford Foundation, was at Camp Indianola for boys near Madison, Wisconsin, as a counselor, and gave Sunday talks. He sailed for Scotland in September.

Clarence Field McCall, Jr., is pastor of the Musselshell Valley Larger Parish, Roundup, Montana.

Edward F. Manthei is pastor of the First Congregational Church, Colorado Springs, Colorado. He married Florence Fallis in June.

Kenneth Murphy is pastor of St. Paul's Congregational Church, Seymour, Indiana.

Harold Paul Rekstad, pastor of the First Congregational Church, New London, Wisconsin, began work by organizing a vacation Bible school with sixty children enrolled.

Verne A. Spindell is pastor of the First Congregational Church, Stuart, Iowa. He and Helen stayed in Chicago until July 24.

Charles Hubert Stem is assistant pastor of the First Congregational Church, Evanston, Illinois.

Marian Keefer Tate is on the ministerial staff of the First Methodist Episcopal Church, Milwaukee, Wisconsin. Marian and her parents recently had a trip through Wisconsin, Minnesota, and as far south as the Blue Ridge Mountains of Virginia.

Dale R. Wellbaum is pastor of the First Congregational Church, Mazon, Illinois.

Elmo Donald Wolfe, now assistant pastor at the Oneonta Congregational Church, South Pasadena, California, married Ruth Patterson on July 23, at Stillwater, Oklahoma.

Homer Vincent Yinger is associate pastor of the Plymouth Congregational Church, Minneapolis, Minnesota. His address is 2017 Garfield, South. "It was a pleasant surprise to have Ed Ouellette and his mother at a Sunday service in the summer," he writes. Homer Vincent Yinger, Jr., was born August 31.

Master of Arts, 1938

Frances Margaret Guild is teaching at the Ballard Normal School, Macon, Georgia. She

spent the summer at the State Hospital at Elgin, as a member of the clinic for the training of theological students.

Robert A. Edgar is director of religious education, First Congregational Church, Wilmette, Illinois. In the summer he spent a week at the Rockford Conference, a week at Tower Hill, and a month with Nancy in Kansas.

Grace Bradbury Hadley has been working in vacation Bible schools in New Hampshire and Maine for the summer and has spent some time at her home near Boston.

1938. Ralph Holmes is pastor of the Community Church at Crystal, Michigan.

1937. Donald Bourne of Bronson, Michigan. Mr. and Mrs. Bourne have just been blessed with the arrival of a son.

1937. Bernard Drew was ordained and installed as pastor of the Lawrence Street Congregational Church, Lawrence, Massachusetts, on September 26.

1937. H. Butler Fairman, Wallin Congregational Church, Grand Rapids, Michigan, has issued a church *News Letter* in new autumn dress, telling of the many activities of the church. The vacation church school reached about one hundred children, 35 per cent of whom were outside the Wallin Church. Ten different churches were represented.

1937. M. M. Gressley, formerly of Denmark, Iowa, is now serving the Congregational Church at Glasgow, Montana.

1937. Carleton Lee. The *Missionary Herald* of October, 1938, carries a very interesting article by Carleton Lee entitled "God Hath Made of One Heart." The article includes a good picture of Carleton in the group which he describes. It is the Interracial Youth Cabinet of the Honolulu Y.M.C.A. The cabinet is composed of eight members representing as many different races. It is called the "human rainbow."

1937. Horace Parsons has been called to Milbank, South Dakota, from Appleton, Wisconsin.

1937. James Peterson has gone to the church in Pomona, California, to be an assistant.

1937. Willard Spence is student pastor at the University of Washington in Seattle. He has a large group of students devoted to the religious program. They have been presenting some one-act plays to the various Congregational churches in the state. On December 29 he was married to Louise Child, who is continuing her work as secretary of the University Y.W.C.A. Their address is 515 North Fiftieth Street, Seattle, Washington.

1937. Carrie Van Lissel is an instructor in the department of drama at the College of the Ozarks, Clarksville, Arkansas.

1937. G. Dewey Wigfield was called on December 15 from Orland, Indiana, to the First Congregational Church of Marysville, Ohio.

1937. Norris Wilson and Elise Bristol have married and now live at Pulaski, New York, where Norris is pastor of the Congregational Church.

1937. Frank Workentine, Forks, Washington. Frank and Hazel and Ann came to Forks last fall. Olive Ann was born February 12 of this year. "Early last fall talk started that we should have an entrance to the church which would do justice to the building and give us some extra room for special occasions. We have been busy building a vestibule and belfry the last two months. Most of the work has been done by volunteer labor—the minister taking after his Master by being a carpenter."

1936. Daniel Day Williams has been called to Colorado Springs College as dean of the chapel and professor of religion. Edward Manthei of the class of 1938 succeeds him as pastor of the First Congregational Church of Colorado Springs.

1936. Stuart Anderson begins his ministry as pastor of the First Congregational Church of Glendale, California, on November 1. Stuart and Tommie have just returned from an extended trip around the world, sailing on April 27 for China and Japan. They left Bombay, India, July 1 for Egypt and Palestine. They spent five days in Hawaii and two weeks in Japan, visiting Shanghai, Hongkong, Singapore, Penang, and Rangoon on their way to Calcutta. They saw Benares on the Ganges, the Taj Mahal, and Delhi. They had a dinner with Clifford Manshardt.

1936. Louis Gale has moved from Hayden, Colorado, and is now pastor at Douglas, Wyoming.

1935. Harold Booch is pastor of the First Congregational Church, Fairmont, Minnesota.

An 8 pound, 10½ ounce son was born on Valentine's Day to Mr. and Mrs. Booch.

1935. William A. Jacobs is pastor of the First Congregational Church of Menasha, Wisconsin.

1934. Roger Hazelton received his Doctor's degree at Yale University in June, 1937. He has completed two years at Olivet College teaching philosophy, ethics, and religion. He and Bonnie Jean visit the Seminary occasionally and make us all happy with their coming. He went to Europe this summer on a scholarship for study at Berlin and Weimar.

1934. Vera E. Schweitzer has accepted a call to the Manning Church (Kickapoo Center charge) in the southern part of Wisconsin. Her address is now Mount Sterling, Wisconsin.

1932. Kendrick Grobel, Stafford Springs, Connecticut, sailed July 7 to join his family in Germany. While the grandparents kept little Olaf, three years old, and Arthur, fifteen months old, Marianne and Kendrick toured on bicycles through the medieval villages of Franconia.

1932. Dr. Swartz David Malaiperuman was married to Marjorie Henrietta St. Helen Luetscher, on August 30, at St. Matthias Church, Madras, India.

1932. W. H. Upton is pastor of the Edwards Congregational Church, Davenport, Iowa. His church paper indicates a very active and progressive church.

1930. Chester B. Fisk has been called from the South Shore Congregational Church to the Congregational Church in Hanover, New Hampshire, the home of Dartmouth College.

1930. John C. Mayne is now pastor of the First Congregational Church, St. Joseph, Missouri.

1929. Malcolm K. Burton has moved from Pelham, New York, and is pastor of the Second Congregational Church, New London, Connecticut.

1929. Everett MacNair is pastor of the Ridgeview Congregational Church, White Plains, New York. He has been preaching a series of sermons this summer on the Apostle Paul. He sends greetings to his Seminary friends.

1929. Ivan Smith, formerly of the Congregational Church in Winchester, Virginia, has been called to the Eaton Congregational-Christian Church, Eaton, Ohio.

1928. C. Wesley Israel, Aurora, Illinois. Kenneth Alan was born on July 3, Sunday morning, at 10:20 A.M. just in time for announcement at the First Methodist Church, where the father is minister. The two other children are Laurine, eight, and Marilyn, four.

1927. Lindley Cook, Portland, Maine. Lindley and Corona are having interesting experiences in Maine. Lindley is pastor of the Forest Avenue Friends Church. They are well into their ninth year since they came in September, 1929. He is president of the Church Federation of Portland, South Portland, and vicinity; secretary of the Maine Council of Religious Education, and also secretary of the executive board of that council. He is adult advisor of the Young Friends Board of the Yearly Meeting of Friends for New England; besides being on other committees of the Yearly Meeting, he is a member of the Executive Committee on Indian Affairs which has members from all over the United States. This year the other Friends Meeting in Portland is without a regular pastor, so Lindley is acting pastor of the Oak Street Friends Church. He has a Boy Scout troop. His home is a center of activities—about a hundred callers a week, committee meetings and group meetings, besides people who come for consultations. He writes: "We will be glad to see any of the Seminary people who come as far as the Sunrise City of America."

1926. Henry Russell Jay was called from the Lockport, Illinois, Church on January 1, 1938, to the Congregational Church at Abingdon, Illinois.

1926. Alexander McFerran, Presbyterian Church, Fort Davis, Texas. He is at the highest point in Texas where a village is located. The McDonald Observatory is less than twenty miles away, and nearly every house is built of adobe. He lives in one. His church is built of adobe. "After fifty years it still stands and not a crack in any of its walls. Pioneer conditions still largely prevail." They have a camp meeting every August. Methodists, Baptists, and Presbyterians co-operate. It is a "religious festival" with a lot of very primitive customs mixed up with religion.

1925. Ralph Shrader has been called to

Montpelier, Vermont, from Minneapolis, Minnesota.

1923. John Peterson has labored through difficult days in China. At Kingchow, Hupeh, the students and faculty worked together in making a big "dugout" large enough for the student body (about thirty) and the teachers of the seminary. Peterson sailed from Shanghai, May 21, on the "President Wilson" to spend his furlough year in America and to rejoin his family here.

1922. Dick Keithahn, Kengeri, via Bangalore, South India. The Keithahns were grateful beyond expression for the financial help which was collected under the leadership of our Mr. Titus (1935). Their work is progressing in splendid fashion. The printed report gives a vivid panorama of the new day of Christian fellowship that is dawning in India.

1918. Olav Eikland, Apartado 16, Ocana, via Barranquilla, Colombia, South America. "Since graduating from the Seminary I have crossed the Atlantic Ocean eight times, visiting several countries of Europe. On my sojourn in the Americas, together with my wife to whom I was engaged in Chicago and married in Iowa, I have acquired a rather cosmopolitan family. Both my wife and I were born in Norway, but our first child was born in California and our last child was born in Maine, and the other two children were born in South America—one in Venezuela and the other in Colombia. A year ago we entered this isolated section of Colombia to start a new mission in a new field. No highway or train service connects us with any bigger city or with the outside world, only a thin air cable, thirty-two miles long, unites this city with the river Magdalena. Our only means of travel, therefore, is through the air, and all our mail from the outside world comes to us as air mail."

1918. Tsunegoro Monoi of Tokyo-Shigai, Japan, writes a very interesting letter about the problem of a church in a time of war. The cause of the war is very plain from his side. He is doing his best to maintain the Christian spirit. Every Japanese is sorry to hear that some American ships were destroyed by mistake. "Even little girls and boys were visiting the American ambassador in Tokyo to say 'beg pardon' or to contribute money for the persons wounded by the accident."

1918. Caradoc J. Morgan, of the First Congregational Church, Hutchinson, Minnesota, has just published a very useful selection of Bible passages arranged according to topics. It is entitled *The People's Bible*. It is reviewed on another page of this REGISTER.

1899. S. Strawman died March 20 in Ravenna, Ohio. His last pastorate was at Salineville, Ohio.

1897. E. Sinclair Smith died March 15 at his home in Eagle Rock, California. His first pastorate was at Saugatuck, Michigan, and his last in Los Angeles, California. He retired and came to Eagle Rock in 1923.

1897. M. J. Norton passed away December 9, 1937, at Berlin Heights, Ohio. He was the oldest living graduate of the Berlin Heights High School. He held pastorates in Three Oaks, Michigan, in Oak Park, Mendon, Toulon, and Rollo, Illinois, retiring in 1933.

1895. W. H. Hopkins is now pastor of the Ramona Congregational Church, Ramona, California.

1894. James B. Orr is pastor of the Fruitvale Congregational Church, Oakland, California. He writes an interesting letter about his Bible studies.

1888. Harry A. Bottom spoke at the commencement exercises last June on the subject, "Fifty Years." After serving the Illini Congregational Church, Warrensburg, Illinois, for over seventeen years, he retired from active service last spring and is living at Harristown, Illinois. Soon after graduating from the Seminary he went to the West Central African Mission of the American Board. He was there between two and three years when he was sent home because of ill-health. Since then he has been working with churches in Minnesota, Missouri, and Illinois.

1883. E. W. Butler has left his work at the Thorsby Institute, Alabama, a Christian high school of the Congregational denomination where he has been serving for thirty years. His address is now 295 North Maine Street, Canandaigua, New York. The ten members of his class when he graduated agreed to carry on a class letter. More than three thousand letters have gone around the circle in these fifty-five years. The only other living member of the circle is Rev. Thomas F. Murphy, who is living in the Mann Home, Portland, Oregon.

BOOK REVIEWS

Young Emerson Speaks

By Arthur Cushman McGiffert, Jr. Boston: Houghton Mifflin Co., 1938. 270 pp. $3.00.

Here is a book which will not let itself be reviewed. It sends the reviewer directly to Emerson's journals and his essays. It insists on piling a table with Emersonia. It re-creates a vanished Boston and the afterglow of a theology which came trailing clouds of glory. It goes with a single sermon—"On Showing Piety at Home"—from Northampton to Greenfield and from Boston to Burlington. It anticipates the Oversoul and is luminous with foregleams of the essays—and it is astoundingly well done as to introduction, editing, notes, dates, interpretation, and data.

The young Emerson who speaks is on the jacket, with a face of delicate strength, beautifully modeled, wide open luminous eyes, and downy "sideburns." Lowell, who heard him so long after, losing his notes and wandering in his message, compared him to an angel who had lost his course in our terrestrial fogs. Here is the "Angel" trying his wings. The sermons cover a decade's flight—from 1826 to 1839 (age: twenty-three to thirty-six). They include sermons of the divinity student, who took no degree in divinity, the pastor of the "Old North" Church in Boston, and the as yet peripatetic prophet of transcendentalism brightening New England at large. They begin, continue, and end his preaching phase.

He resigned from the Second Church in Boston, as all lovers of Emerson know, because the administration of the sacrament troubled him for whom all life and nature were a sacrament. Actually he chose the ministry—as the well-known entry in the journal (April 18, 1824) shows—in the hope of "precising" (as the French say) aptitudes, dreams, and urgencies really too vast for any pulpit. He could not be a lawyer—nor a doctor; in divinity he hoped to thrive. One can hardly feel this to have been a live-coal-from-the-altar call, and the issue was inevitable. His lips had been touched—but with another fire.* The sermons have every kind of interest but always in relation to that which he finally became. They are a selected part of a single fabric: the journals, the essays, and Emerson himself.

Living filaments from the whole fabric interpenetrate the sermons and reach from the sermons on and out and up. Professor McGiffert's Introduction deals with all this clearly, sympathetically, with erudition and insight—as much, at least, of these admirable qualities as can be put in thirty-nine pages. A professor of homiletics could add and multiply but feel no need to subtract. It would be worth while, for example, comparing Newman and Emerson for the points of which too often homiletics makes a dusty affair. Lovers of Emerson's nobly metrical prose can trace his crescent artistry through these pages. The theological department would have its own approach and interpretation. There is matter enough for them all (and of course for the philosopher). And when they are through—if and ever—there is still Emerson.

McGiffert has filled in a hitherto empty space in Emerson's life and with scholarly finality. He has put all readers, lovers, and students of Emerson deeply and delightfully in his debt—and he must have had a lovely time doing it.

Gaius Glenn Atkins

* "A paler flame," as Lowell says apropos of the man and of sensuous passion in Emerson's poetry, "but quite as intense in its way."

The Oxford Conference Official Report

Chicago: Willett, Clark, 1938. 290 pp. $1.50.

It is very important to discriminate between this volume, which contains the official findings of the Oxford Conference of 1937 on church, state, and community, and the ten other books in the so-called "Oxford Conference Library." All the others are valuable and were written by a wide range of scholars, but they represent only the individual opinions of their authors. This volume is the official report, ably edited by Dr. Oldham, and contains the official findings actually worked out at Oxford in the sections and debated and adopted in the plenary sessions of the conference.

When anybody quotes "Oxford," make sure that he is quoting this volume (No. 8 in the series) which alone is the authentic report and presentation of the considered judgment of the conference, no matter how brilliant and stimulating, or irritating, the other volumes may be.

On the other hand, this official report is profoundly significant. It represents the most authoritative concensus of judgment of non-Roman Christendom on problems of social Christianity which it is possible to obtain. Representatives of 119 religious bodies from 42 different countries, representing almost everybody except the Roman Catholics, the Missouri Synod Lutherans, and the Christian Scientists, helped to formulate and sat in judgment on these remarkable pronouncements. They constitute a Magna Charta for the social gospel, especially in lands and communions that we have been accustomed to regard as unawakened as to this aspect of our religious faith. The great task of the universal church now is to incorporate this great social message in its educational work and its preaching ministry.

Albert W. Palmer

The Preparation and Delivery of Sermons

By Carl S. Patton. Chicago: Willett, Clark, 1938. 191 pp. $2.00.

This book goes on the recommended list of books in our homiletics courses in this Seminary at once! In fact, much of the material in it was doubtless originally given in our classrooms a few years ago when Carl Patton was teaching here. All who studied under him, and many who did not have that privilege, will welcome the opportunity to sit down with Dr. Patton and hear what he has learned about the art of preaching.

Sanity, wit, human understanding, common sense—all are here. Not as lyrical as Fort Newton, nor as Christo-centric as Butterick, nor as scintillating as J. Edgar Park, Dr. Patton is, nevertheless, quite as useful a guide for the growing preacher. He has his feet on the ground like Charles R. Brown and a feeling for values and the realities of the preacher's task like Henry Sloan Coffin. It will be a wholesome discipline for any man to take the output of his study and pulpit and place it alongside this really authoritative book for measurement.

Of course, no one will agree with the book at all points. For example, is it true that "there is no Sunday in the year when less of a sermon is needed than on Easter"? In reality isn't that the preacher's golden opportunity to preach to a lot of people who haven't been inside a church for months? If he preaches indifferently, they will think that is the best religion has to offer. Again, is it "a waste of time" to address men's clubs? Isn't it rather a time to touch the imagination and conscience of a group of men, many of whom never go to church? Isn't it really a missionary opening of the first order if its significance is not underestimated and if the chance to say something really stimulating is not lost in a lot of banter and triviality?

But over against all possible points of criticism there stand out flashes of wit and insight for which every reader will be grateful. "Nobody can hew to a line he cannot see" is a salty plea for clarity in preaching one does not soon forget. "If people have a strained or overanxious look during your Christmas sermon, you know that it has been a failure"—there is a touchstone for Christmas sermons worth thinking about! "I have often felt that no man who is always and only serious ought to go into the ministry." Amen! But balance that with this: "Most young preachers are too tame." "A man must square himself for preaching as he would for any other struggle. A loose-hanging body, a pair of semi-collapsed lungs, hands that hang wooden, a stance with one leg or foot unused will never bring him through."

So far as preaching can be taught by a book, this book does it. Many congregations who never heard of Dr. Patton will be happier because the book was written if enough men will read it and take it to heart.

Albert W. Palmer

Alcohol Problems Visualized

Chicago: National Forum, 850 East 58th St. 50 pp. $0.70.

This is the latest in the National Forum's valuable series on "Social Problems Visualized" and represents a non-partisan, non-com-

mercialized attempt to present the essential scientific facts about the alcohol problem which every intelligent person ought to know.

Amid the growing laxity about drinking, which is in evidence all about us, the minister will welcome the modern and convincing way in which these charts and graphs present facts which he will want his young people especially to know. Colors, pictures, scale drawings, and brief but telling quotations from competent authorities make this book a most effective piece of visual instruction. It puts the findings of a comprehensive volume like Haven W. Emerson's *Alcohol and Man* in condensed and vivid form where everyone can grasp them. Many aspects are dealt with: statistics; physiological effects; effects of beer; degrees of intoxication; alcohol and the eyes; alcohol and skills, traffic accidents, sports and health; mortality rates; sociological aspects; psychological phases; and, finally, what can be done about it.

Ministers will find this a mine of sermon illustrations and useful material for young people's discussion groups. It can be purchased for $55 a hundred copies. If someone would donate $55 for the purpose, I'd like to present one to every Seminary student!

ALBERT W. PALMER

THE AMERICAN CITY AND ITS CHURCH

By Samuel C. Kincheloe. New York: Friendship Press, 1938. 177 pp. $1.00.

The cities of this country embody something far more significant than the mere heaping-up of vast populations, the concentration of wealth and industry. They represent a profound change in the mode of life of the American people, a life once rooted in a rural frontier settlement and now deriving its interests, activities, and meaning from an urban, industrial society. The importance of what is going on is just beginning to be understood by the leadership of the churches. Professor Kincheloe's book makes a very timely contribution to this understanding. After mulling over the life of Chicago for something more than a decade, he gives us the benefit of his rare and fine insight into what the city is doing to people and what adaptations in their program the churches must make if they are to minister to this new city man in the process of making.

This vital little volume, the theme-book for adult and missionary education in the churches in 1938–39, is designed to be a more or less popular presentation of the problems of the city. It is none the less profound for that.

Dr. Kincheloe's audience is invited to take a look at the city, its physical and social structure, then to confront the problems city people meet. Out of this varied range of human situations, one is selected for particular attention—the family and its home in the city, which opens up a discussion of housing. What do these cities do to churches, and what in turn do churches do for cities? Finally, Dr. Kincheloe discusses the primary work of churches. The pertinence and practical helpfulness of this approach will be appreciated.

When ministers and official boards are asking, in many cases with anxious concern, "What can our church do to extend and enrich its service to the city of which we are a part?" I can think of nothing that would be more meaningful than the engaging of the interest of a group of thoughtful men and women in a study of *The American City and Its Church.* Adult education in the churches is ordinarily a weak and feeble affair. Here is an opportunity to make something more of it.

Many will want to read the last chapter first to discover what Dr. Kincheloe considers to be the distinctive contribution of the church. It reveals the warmth and color of his mind. To give people, caught up in all the welter of this modern, urban, industrial society, a sense of direction; to help them get their bearings; to help them find the meaning of life—is the great concern. The individual will achieve this orientation in a nourishing fellowship of believers and in intimate groups with their healing and stimulation, in services in which "worshipful problem-solving" takes place, and through sharing with others in building new local communities, and identification with causes so great and so needful that they call forth loyalty, devotion, and sacrifice. This, perhaps too briefly summarized, is Dr. Kincheloe's organizing aim for the churches.

In implementing such a purpose, he appears to accept the familiar pattern of church practice—corporate worship, preaching, personal

ministry, educational procedures, including forums and group work, and co-operation with other community and social agencies. But all these activities get a new meaning and a new urge when carried on with more thoroughgoing appreciation of the characteristics and problems of the modern American city. This book will be read eagerly by all who covet for the churches in the city new insights and a richer service.

W. P. SHRIVER

OTHER BOOKS ON CITY CHURCHES

My Community, My Church, and Me! by Wilbur C. Hallenbeck. New York: Friendship Press, 1938. 64 pp. $0.35.

City Church Inventory, by William P. Shriver. New York: Unit of City Work, Board of Nat'l Missions, Presbyterian Church in the U.S.A., 1938. 32 pp. $0.10.

Dr. Hallenbeck proceeds immediately to the task of putting down plans by which churches may find out what their immediate tasks are. He goes on the assumption that there is a close relationship between learning and activity. "Faith, if it hath not works, is dead" is his text. The plan provides instruction for the making of a sociological study of a city, and of a church in its community. All this to lead to a plan of work for the church. The first unit takes up the study of social trends in the city, the second indicates procedures for study, the third a sociological analysis of the neighborhood, the fourth seeks to find the needs and problems which the church faces, the fifth presents a picture of objectives, the sixth analyzes the work which the church is already doing, the seventh unit takes up the work of other agencies, and the eighth unit of study brings together the work of all the units with the idea that everyone in the church will be set toward the accomplishment of the goals of the church.

Dr. Shriver's manual, *City Church Inventory*, is ably designed to help the average city church analyze its organization, work, and service. He thinks of the average church as one having less than four hundred members with one salaried staff worker, the minister. He selects the following phases of the church for analysis:

I. Our church as a fellowship
   1. The fellowship of worship
   2. Fraternal and social life
   3. Relations to home and family
II. Our church in the service of its neighborhood community
III. Our church recruiting
IV. Our church and the wider world

As the subtitle indicates, it is a plan for the self-appraisal of a city church. The work is done through the minister and committees. Under each item Dr. Shriver points out the kinds of questions which should be asked.

The books by Doctors Hallenbeck and Shriver go together to tell in brief but effective form the ways in which city ministers may, by self-analysis, make more effective their organizations. It will not be necessary to urge the city minister to purchase these very inexpensive manuals.

SAMUEL C. KINCHELOE

City Shadows, by Robert W. Searle. New York: Friendship Press, 1938. 165 pp. $1.00, cloth; $0.60, paper.

Street Corner, by Harold and Eunice Hunting. New York: Friendship Press, 1938. 118 pp. $1.00, cloth; $0.50, paper.

Joe Lives in the City, by Jeanette Perkins Brown. New York: Friendship Press, 1938. 33 pp. $0.25, paper.

All around the City, by Esther Freivogel. New York: Friendship Press, 1938. 95 pp. $1.00, cloth; $0.50, paper.

The missionary education movement takes itself seriously when it comes to the preparation of materials to be used over the country in classes in missionary instruction. Furthermore, the broader interpretation of missions enables the writers of these materials to treat all the closely related topics—those phases of life which impinge upon human beings to make possible or to prohibit the full flow of religious experience. The newcomer in this field is amazed with the instruction which is given on many phases of life in India, for example.

The "Home Mission" series this year is on the city. Dr. Robert W. Searle in *City Shadows* has written the study-book for young people.

The book consists of a number of short stories out of real life. These stories make vivid

the life of the delinquent boy, the neglect of city children in religious education, the helplessness of the immigrant child and the immigrant home in the face of trouble, and many other phases of the work which churches do. Dr. Searle brings a wealth of experience in city life and portrays in appealing style the people whom he has known.

Street Corner is written in a style and with a content suited to boys and girls from nine to twelve years of age. The story method is used.

Joe Lives in the City is the story of a real boy who came to the city. A group of children helped work out the materials in this well-illustrated booklet. It is prepared for primary children.

All around the City affords additional materials for primary groups. It is in conversational and story form.

SAMUEL C. KINCHELOE

CITY AND CHURCH IN TRANSITION

By Murray H. Leiffer. Chicago: Willett, Clark, 1938. 291 pp. $2.50.

Dr. Leiffer maintains the thesis that all cities go through something of the same patterns of change as they grow from the 50,000 to the 150,000 mark and that religious institutions also have definite patterns of behavior as they seek to survive in the growing city. He makes a classification of medium-sized cities largely on the basis of their occupational differences as revealed in the federal census. His classification is as follows: the commercial city, the industrial city, the industrial suburb, the residential suburb, and the resort city. He describes, characterizes, and illustrates each of these types and then seeks to see the implications of each for church life. He sets forth the effects of each on the patterns of religious institutions. He deals with the objectives, the problems, and the programs of churches in each type of city.

In his treatment of the church in "Mediopolis" Dr. Leiffer works on the hypothesis that the church, like other human institutions, has arisen to meet human needs. "Out of these great and universal desires has arisen the institutions which we call the family, the same drives inherent within man find expression in the state, the school, and the church" (p. 125). On the basis of this natural approach to the changes which take place in city churches we see the fortune of churches related to the factors of growth and change in urban life.

While Dr. Leiffer would not maintain that he has written a book on the more technical aspects of church administration, there are literally dozens of suggestions for program-building. There is provided here a background picture into which the more specific discussions of the tasks of the local church can fit. There are a number of practical suggestions growing out of the kinds of problems found in the different types of cities which he studies. The treatment of the industrial and of the residential suburb is especially helpful. The volume is concluded with a chapter, "Towards a More Effective Local Church," in which the author makes suggestions regarding knowing your community, the location of churches, plant and equipment, and the leadership and program of the local church.

Neither sociologists nor city pastors will need exhortation to make use of this volume. All those church leaders who are making special study of the church in the American city will find this book "required" and indispensable reading. All workers in and students of city churches are grateful for such a careful, painstaking, and suggestive piece of work.

SAMUEL C. KINCHELOE

RESOURCES FOR LIVING

By Gaius Glenn Atkins. New York: Harper's, 1938. 254 pp. $2.50.

Serenity is at a premium these days. "Tension," "frustration," and "emptiness" are words bandied about to characterize our mood. Dr. Atkins writes of resources for living of which he has laid hold at firsthand. To judge from the frequency with which a theological house guest of mine last summer made notes while reading my copy, I judge that the book is homiletically fruitful. Indeed, I have made some notes myself. But it is more than a case of ministerial Jack Horners putting in thumbs and pulling out plums. Many of the meandering chapters will prop the reader's spirit; more, they will jostle and stretch it—a

good book to browse in "in any time of uncertainty or panic." Christianity is not completely bounded by the poles of otherworldliness and thisworldliness. There is also the equator of innerworldliness. Dr. Atkins's latest volume haunts that sunny region.

A. C. McGiffert

Christian Faith and the Common Life
an Oxford Conference Book

Chicago: Willett, Clark, 1938. 195 pp. $2.00.

Tempting and appetizing dishes are offered by seven international theological chefs on this menu. The volume differs from some of the others in the series in that the authors occasionally include and discuss comments they have received on the first drafts of their papers. Martin Dibelius, recently an honored and delightful visitor in this country and a professor in Heidelberg, expounds the New Testament view of the institutions of the common life (family, laws, nations). The Archbishop of York and the forthcoming Gifford Lecturer deal with the Christian faith and the common life—Dr. Temple pointing out validly that love operates as justice in industry, that God wills certain compromises, and that we must work for the Kingdom even though the hope of its coming can never be perfectly fulfilled; Reinhold Niebuhr sharply criticizing a justice which disregards the principle of equality, the moral complacency of much Christian eschatology, and a faith that believes it can dispense with reason. The relation of love to justice is the main ingredient of these two papers. Walter Wiesner, of Halle, contributes a critical analysis of the concept of the laws of nature: physical well-being and the emancipation of the individual cannot be the goals of Christian social action. Henry H. Farmer tackles the problem of vocation and the depersonalizations which thwart it. Last, and best of all, John Bennett analyzes the objective and subjective causes of social evil. These being diversified, a multiple attack upon social evil is required. To convict men of being sinners should be only part of the Christian strategy.

A. C. McGiffert

Revolutionary Religion

By Roger Lloyd. New York: Harper's, 1938. 190 pp. $2.00.

Canon Lloyd, writing largely with the English contemporary situation in mind, and restricting his consideration almost exclusively to English thinking on the subject, compares the underlying philosophies of the three movements: communism, fascism, and Christianity. Although his explanation of the communist philosophical presuppositions is penetrating and lucid, his denial of the mechanistic materialistic character of communism is an unwarranted simplification of that theory. Nevertheless, both this section and the one on the philosophic bases of fascism constitute a most valuable part of the book. He vigorously protests against those who, like John Macmurray, would condemn the church to the dilemma of a choice between communism and fascism and make it actively identified with either of them. His own conclusion is that Christianity has a better solution than either of the two other "revolutionary religions."

The central task of the church is "to win the world to the values set upon life by Jesus Christ" (p. 167). "The Christian believes that the fundamental trouble is a spiritual trouble. It must follow that the cure of the disease is to reintroduce God effectively to the people who are at present estranged from Him."

Although this final section suffers somewhat by reason of its hortatory and homiletical character, yet the positive suggestions made are vital and convincing. Altogether, the author's thoughtful treatment of this important subject is to be heartily recommended.

Matthew Spinka

The Thousand Years of Uncertainty
a.d. 500–1500

By Kenneth Scott Latourette. New York: Harper's, 1938. ix+492 pp. $3.50.

The second volume of Dr. Latourette's "History of the Expansion of Christianity" amply justifies the expectations aroused by the first volume. It unrolls before the reader the majestic sweep of a millennium of the history of Christianity—both West and East.

The author performed his task exceedingly well, and the work in general is accurate and scholarly. It provides a convincing reply to any of the scoffing moderns who ask: "What has Christianity done during its long history?" It is a unique interpretation of the history of Christianity from the point of view of the missionary expansion.

Matthew Spinka

The Christian Message in a Non-Christian World

By H. Kraemer. New York: Harper's, 1938. xvi+455 pp. $3.00.

Written specifically in preparation for the forthcoming missionary council, which will meet at Madras, India, and with a Foreword by the Archbishop of York, this book aims to define the message of the Christian church for the present-day world. Although the message represents the views of an individual, the aim of the book is to interpret the church as a whole.

Looked at from this point of view, it must be confessed that the author's interpretation of the essential meaning of Christianity is not likely to meet with general acceptance. To the author, Christianity represents the revelation of God in Christ Jesus, as contrasted with all other religions which are merely man's groping after truth. In other words, the old distinction between a religion of revelation and religion of nature is reasserted. The author interprets Christianity so exclusively from the Barthian point of view that those who do not find this theological orientation wholly acceptable will find themselves in disagreement with the author's theological preconceptions.

Nevertheless, the bulk of the book consists of a survey of the present conditions of the non-Christian religions and manifests an intimate knowledge and mastery of the subject. In fact, in the available literature, it would be difficult to find anything to equal this brief survey in excellence. The work is an important and thoroughly reliable account of the present status and trends of world-religions.

Matthew Spinka

Personality in Formation and Action

By William Healy. New York: W. W. Norton, 1938. 204 pp. $2.00.

An attempt on the part of our greatest specialist in delinquent behavior to deal with the development and the functioning of normal personality. Looking back over thirty years of rich experience, he seeks in these Salmon Lectures to marshal his reflections in the light of the teachings of James, Royce, Everett, and Palmer, under whose influence he was directed into the field of psychiatry. The result is a well-balanced summing-up of what we know and do not know regarding human nature. Especially noteworthy is his brief report of a long psychoanalytic study of a thoroughly normal young businessman. He offers this as an instance of the need of a far more thorough study of all the factors which go into the making of the personality than the ordinary biography or autobiography affords.

Dr. Healy's viewpoint is that of the trained and competent physician who gives great weight to the organic factors in behavior but recognizes the primacy of desires and fantasies and of the organized ideas in the determination of the personality. It is also to be noted that, although he was one of the first in this country to make use of the intelligence tests, he is very cautious in his use of them. An intelligence quotient of 60 is not for him sufficient to consign a boy to the moron group, and a high aptitude test is for him of less importance in determining vocational assignments than the individual's dreams of what he wants to be.

Books by Dr. Healy are always worth careful consideration. This volume is no exception.

Anton T. Boisen

Miracles of Faith

By John Maillard. New York: Harper's, 1938. 127 pp. $1.25.

An account of the healing ministry carried on by the author at Milton Abbey in Dorset, England. Prompted by a vision which came to him while he was praying for the sick at the altar of his church before the giving of Holy Communion, he began the practice of prayer

and of the laying-on of hands for the healing of diseases of body and of mind. The undertaking grew rapidly. The Fellowship of Healing and Prayer, which he founded, now numbers more than eight thousand, and two years ago a Home of Divine Healing was opened. Here in "900 acres of park of unsurpassed beauty Church and Medicine go hand in hand." With the help of a medical officer of high standing he ministers to those who come for help.

This undertaking is based upon the simple faith in the divine authority of the Lord Jesus Christ as the savior and healer of men and on a belief in the power of prayer to cure even at a distance. It is thus faith-healing of the unqualified variety which makes little attempt to discover the psychical causes.

The author cites many instances of remarkable cures which he has effected. Psychotherapeutic experience, with its increasing recognition of the potency of interpersonal relationships as a source of healing, permits us to believe in his power to help without accepting his interpretation or inducing us to follow him in this particular type of healing ministry.

Anton T. Boisen

The Achievement of Personality

By Grace Stuart. New York: Macmillan, 1938. 192 pp. $1.75.

This study of "the achievement of personality in the light of psychology and religion" is the result of reading Freud, Adler, Jung, Shand, McDougall, Hocking, Pratt, and a few others under the direction of Grensted and Halliday. It adds another to the already long list of religious interpretations of Freudian psychology to which our English friends seem especially addicted. It was undoubtedly a helpful exercise to the person who wrote it.

Anton T. Boisen

Christian Beginnings

By Morton Scott Enslin. New York: Harper's, 1938. 533 pp. $3.75.

This excellent introduction to the New Testament presents in the first chapters a history and survey of Judaism from the Maccabean revolt to the time of Jesus. In Part II (pp. 149–200) the author gives a history of the Christian disciples from John the Baptist to the "developing church." In the remainder of the book (pp. 203–510) he reviews the circumstances of the writing of each book of the New Testament in chronological order. He places the Epistle to the Galatians first and the Gospel according to John last. The volume is really an introduction to the New Testament, as he states in the Introduction, rather than a history of Christian beginnings. One of the most disturbing of his opinions is that the common source of Matthew and Luke, usually called Q, may never have existed at all. He seems to consider it more likely that one Gospel used the other, "and it appears to me highly probable that Luke was the one who did the borrowing" (p. 433).

Within a period of about a year three excellent works on introduction to the New Testament have appeared: one by Lake, of Harvard, in June, 1937; one by Edgar J. Goodspeed, of the University of Chicago, September 1937; and this one by Enslin, of Crozer Seminary, in April, 1938. Of the three, Lake has the most concise statements of facts regarding the New Testament books in the order of their present arrangement in our modern Testament with a supplementary sketch of the history of the time. Goodspeed has the most easily readable, even thrilling, account of the writing of the books in their original chronological order.

But Enslin is the only one to give the history first and then to explain the writings on the basis of this history. This gives the reader a natural and well-balanced integration of the books with the development of first-century religion.

Some readers would like to find more in the volume about the Greek and Hellenistic religion of the day which is handled so briefly. Those who have received a classical education in college and have specialized in the reading of Plato, Aristotle, Euripides, and Lucian and have then proceeded to study the New Testament in Greek in close association with other Greek works, gain a lasting impression that in the New Testament is to be found a chapter, a large chapter, in the history of Greek religion. We make the suggestion that a history of the New Testament should give more relative

pace to the history of Greek thought along vith the history of Jewish thought which is so xcellently given in this volume.

Benjamin W. Robinson

The First Epistle of Paul to the Corinthians

By James Moffatt. New York: Harper's 938. 286 pp. $3.50.

The Moffatt New Testament Commentary s now nearing completion. Only three vol-mes are still to come: one on the Epistles of ohn, one on Thessalonians, and one on Revela-ion. The Moffatt Commentary has now at-ained the distinction of being the best series f brief modern explanations of the English ext. Greek words are entirely avoided. Mof-att's translation is vigorous and excellent.

This volume, written personally by the ranslator and editor of the series, in spite of ts great brevity is one of the best. The Intro-uction gives the circumstances of writing—rst of the writer and then of the very complex nd interesting conditions in Corinth and in he church. As to the integrity of the letter, e believes that it is all from the mind of Paul vith the exception of 15:56 and 14:33–35 ("Let he women keep silence"). One who reads the ommentary straight through receives a living nd glowing impression of the uplifting influ-nce of the epistle as Paul grapples with the uman nature and the daily problems of his Corinthian friends.

Benjamin W. Robinson

The World in Which Jesus Lived

By Basil Mathews. New York: Abingdon Press, 1938. 130 pp. $1.50.

The author, now teaching at Boston Uni-ersity and Andover–Newton Theological chool, is well known for his many books. In *Paul, the Dauntless*, he showed his ability to rite of Bible times in the literary style of a ovel. In this new book he has described briefly he details of daily living in the days of Jesus nd Paul. He has taken his material largely rom modern travel and Bible passages. The ook is liberally illustrated from modern pic-ures. It provides a much-needed and very useful handbook for Bible classes and others who wish to know the simple facts about the world of the New Testament.

Benjamin W. Robinson

Luke

By Graham C. Hunter. New York: Harper's, 1937. 170 pp. $2.00.

The reader who picks up this little book, wondering how anyone could write a biography of Luke, is pleasantly surprised. The Introduction by Muriel Lester is charming. The author of the biography has skilfully made Luke live again. He pictures Luke, the beloved physician and companion of Paul, as being with the Apostle in Jerusalem at the time of his arrest. During the weeks and months of Paul's imprisonment at Caesarea, Luke conceived the idea of writing a defense of his friend. He tirelessly collected the materials regarding Jesus and all available information about the Apostle. The volume is a remarkably useful and inspiring introduction to Paul, to the Gospel of Luke, to the Book of Acts, and to first-century Christian life in general.

Benjamin W. Robinson

The People's Bible

Arranged and edited by Caradoc J. Morgan. Minneapolis: Morgan Publishing Co., 1938. 368 pp. $3.75.

The author is a graduate of The Chicago Theological Seminary. In making this "anthology," he has spent many years in close contact with the needs of his community and church. It is remarkably well done. In the familiar King James Version people recognize their best-beloved passages of scripture and other less familiar selections along with them, all arranged in very handy order.

The first division contains selections regarding God. These are happily subdivided "The Loving Kindness of God," "Advice to Young People" and a score of others. Other main divisions of the collection have to do with Jesus, the church, the church year, religion, prayer, immortality—twelve divisions in all. Under "The Church Year" are given principal

days—New Year's Day, Mother's Day, Armistice Day, Christmas, and many others.

The book has a real message and use for church members and people generally who are looking for the best inspiration and comfort of scripture. It meets the varied moods of our modern living and helps the reader to find peace and courage.

BENJAMIN W. ROBINSON

BEAUTY'S PILGRIM

By Philip Jerome Cleveland. Brooklyn: Ingland Publishing Co., 1938. 356 pp. $1.50.

The author is pastor of the First Congregational Church of Brooklyn, Connecticut. He has perfected a very readable style in many articles of fiction and verse in the *Saturday Evening Post* and many other magazines. He writes a sketch of the life of Jesus in language full of emotion and affection. The volume is very helpful for a devotional acquaintance with Jesus. He incorporates practically all the material in all Four Gospels. He lays no particular emphasis upon miracles. His picture of the human side of Jesus makes a strong appeal.

BENJAMIN W. ROBINSON

THE MORAL TEACHING OF JESUS

By A. D. Lindsay. New York: Harper's, 1937. 186 pp. $1.50.

The author, who is Master of Balliol College, Oxford, has taken the Sermon on the Mount of Matt. 5 to 8 and explained in clear, lucid style some of the fundamental principles of the religion of Jesus. In the first chapter he shows the superiority of a high ideal and a great goal as compared with rules and laws of living. "It would be of no use making a law or moral code in order to put pressure on men and women to be saints" (p. 97).

In the second address he contrasts two ideas of reward—one in this life, in worldly success; the other hereafter, in heavenly treasure. He shows that Jesus presented a reward higher than either of these. "Do right and God's recompense to you will be a power of doing more right. . . . . Love, and God will pay you with the capacity of more love" (p. 64). In the third address he brings out the place and value of an attitude of reverence. He says, "It was not essentially easier for men in the first century to believe in our Father which is in Heaven than it is now" (p. 89).

The fourth chapter is on the gospel of non-resistance. He says, that while people want absolute rules rather than principles, he sees no reason why that demand ought to be gratified. The Christian duty is to use our minds and moral judgments in line with the principles of Jesus.

The last two chapters on marriage and divorce contrast the oriental marriage of arrangement with the Western idea of romance. He pictures a marriage higher than either—a spiritual comradeship growing through life from youth to age.

The book is full of modern quotations and illustrations. It makes an excellent handbook for a series of sermons on the great "Sermon."

BENJAMIN W. ROBINSON

ADULT EDUCATION

Objectives of Group Work, edited by Clara A. Kaiser. New York: Association Press, 1937. 31 pp. $0.50.

Exploring Group Work. Edited by Grace Longwell Coyle. New York: Association Press, 1937. 28 pp. $0.50.

The Group Leadership Guide, edited by E. W. Barnes. New Jersey: State Committee (Y.M.-C.A.) 1937. 60 pp. $0.50.

The Churches and the Y.M.C.A. at Work with Boys, by Abel G. Gregg. New York: Association Press, 1934. 88 pp. $0.50.

The Church in Its Teaching Work, by Paul H. Vieth. Chicago: Methodist Book Concern, 1937. 56 pp. $0.25.

These manuals are a few only of the many now available to those who need guides both for personal use and to pass among staff members and associates. Much is being said about "group work" which may well turn out to be the passing chatter of a field of activity now in a very yeasty stage. But institutions are always put under obligation to those who do their exploring, and these outlines point the way to many revisions in handling groups. They strike the timely note. It is a particularly healthy sign among the churches and their blood-kinsmen, the Y.M.C.A. and Y.W.C.A.,

hat they are developing new lines of co-operative activity. For two or three generations the hurches have witnessed the successive segregation of youth into the public schools, community organizations, and under nationally rganized movements such as scouting. But hese manuals emphasize the value to those orking in the youth program of the churches f exchanging field notes among all leaders of outh. Dr. Vieth's study manual, somewhat n contrast to the others cited, has been prepared to accompany Book VI of the International Curriculum Guide, *The Organization nd Administration of Christian Education in he Local Church.* Its catechetical form gives he whole a simple and forceful logic by directng attention to specific steps in a system of eaching within the church. It makes no attempt to deal formally with the wider conflicts hich the message and practices of the churchs face in the world about them.

WALKER M. ALDERTON

HANDICRAFTS OF THE SOUTHERN HIGHLANDS

By Allen H. Eaton. New York: Russell age Foundation, 1937. 370 pp. 151 illustrations, 8 in full color. $3.00.

Are the current revivals of folk dancing, olk music, and local arts likely to develop nto an established set of interests and functons of community life? Or, here in America articularly, do the present-day folk movements grow out of disintegrating patterns of uropean culture with little prospect of ultiate survival? In any event, what place other han recreational is to be left for crafts and raftmanship in a world increasingly organzed around mass production?

These and many other questions throng the ind as one turns through Mr. Eaton's book. ts timely provocations are not least among its alues. The wider use of handicrafts and of dult education through spontaneous activity akes his story artistically engaging and socioogically convincing. Best of all it is a beautiful ook, worthy to stand on your shelf beside nother distinguished volume by the same auhor, *Immigrant Gifts to American Life.*

WALKER M. ALDERTON

A NEW APPROACH TO THE OLD TESTAMENT

By C. A. Alington. New York: Harper's 1937. 207 pp. $2.00.

This little volume is an unconscious tribute to the persistence of interest in biblical matters; for, notwithstanding its name, it contains nothing that is new; it is but a fresh relating of what has been told a dozen times and is familiar to all biblical students. That a great publisher will undertake the expense of printing this indicates somewhat clearly that the public never tires of hearing the old story of the meaning and interest of the Bible.

The book had its origin, the author tells us, in a series of radio talks for which apparently he was chosen on the basis of ecclesiastical rather than scholarly qualification. Indeed, he is frank in disavowing Old Testament scholarship; it is all second-hand material. Yet he has done a respectable piece of work. And the lucidity and simplicity of his presentation make of it an attractive little book which should be highly useful as a simple introduction to modern results in Old Testament study and parts of the Apocrypha which he surveys. His fine appreciation of the literary beauty of this literature adds to the value of the volume.

There are a number of points, however, at which the reader should be on his guard. The author's gleaning of other men's views has resulted in his offering as accepted conclusions some abandoned, or at best dubious, opinions. He has the outworn nonsense about Hosea's erring "wife"; he indorses the story of Isaiah's support and encouragement of Hezekiah in the crisis of 701 and explains the alleged, though baseless, defeat of Sennacherib, by the moth-eaten story of Herodotus' mice; he undertakes to find the conclusion of the argument of Job and his friends in the Yahweh speeches, though he is eminently in the right when he points out that they contain no solution of the problem.

But the worst of his treatment is his attitude to normative Judiasm which he regards, as did some scholars of a generation ago, as a lamentable decline from the spiritual heights of the prophetic period; he fails thus to recognize that the vitality of legalism was the spirit of the prophets and the effort to embody their ideals on an organized system. One is prone to inquire whether he ever reflected that the

Psalter, whatever its origin, became "the hymn-book of the second temple"; does it bespeak the "sandy wastes of legalism"?

W. A. IRWIN

YOU CAN FIND GOD

By Edward Shillito. Chicago: Willett, Clark, 1937. 165 pp. $1.50.

This little book, written out of a full and lively Christian experience, commends itself to the "plain man" who is outside the pale of church and creed but would like to believe. Written in conservative terminology by a practicing Christian for others like himself, it would not, could not, convince the unchurched for the very reason that it moves completely within the circle of words and ideas in which church-minded Christians are at home.

Thus, though *You Can Find God* can scarcely convince the unconvinced, it is a well-written, forceful account of the reasons why one Christian believes as he does. Its temper is evangelical, if that question-begging word may be used again to describe a warmly felt "concern" for Christian experience and its transmission. One wishes that Dr. Shillito had borne in mind a little more carefully two of his initial emphases—that "the Word . . . . is not to be commended as beneficial but as true" and that the business of the church is to tell men about God. Dr. Shillito speaks rather of the benefits of living and believing in the Christian way, and his insights about people are much more striking that his insights about God. The "conclusions" which he seeks to establish certainly come not as the result of careful logic but of poetic analogy. Poetry is not proof. But poetry may have a persuasiveness of its own.

ROGER HAZELTON

BASIC CONVICTIONS

By William Temple. New York: Harper's, 1936. 81 pp. $0.75.

The Archbishop of York is known throughout English-speaking Christendom as one of our ablest interpreters of the Gospel. Here, in four addresses to the Student Volunteer Convention at Indianapolis a few years ago he once more writes beautifully, carefully, and convincingly on its major themes. The book's smallness in no way limits the rich profusion of its insights. The author sets clearly forth the boundaries between a philosophic defense of Christianity and its religious assurance and makes full and admirable use of both approaches. One comes upon the perennial stresses of Christian conviction clothed by Dr. Temple in the vivid urgency of his own rigorous thinking and warm sympathy. There is a directness and a contemporaneity about it which suit it admirably to its collegiate audience. One of its lesser advantages, and a rare one, is a precise rendering of familiar texts with a careful eye to context and origin, enabling the author to draw out many new gems of meaning from old ground. The fruits of an accurate scholarship, consistent thinking (even though one may not agree always), and a Christian sensitivensss combine to give this book a pre-eminent place in contemporary Christian apologetics.

ROGER HAZELTON

THE COMPREHENSIVE CONCORDANCE TO THE HOLY SCRIPTURES

By J. B. R. Walker. New York: Macmillan 1936. 957 pp. $3.00.

Every minister, every lover of the Bible needs a good concordance. Here is one. Originally issued nearly fifty years ago, it has been revised from time to time, and this new edition represents much scholarship of recent years as well as that of the preceding generation.

There are three other great concordances: Cruden's (first issued in 1737), Robert Young's *Analytical Concordance to the Bible* (Edinburgh 1879), and James Strong's *Exhaustive Concordance* (1894). Walker's has 50,000 more references than Cruden's but is much more condensed than Young's and Strong's. It omits the unessential words—such as *and, in, this, that, so, him, her*, etc., but includes all the essential ones. It has one alphabetical index for all words, including proper names. It is based upon the Authorized (King James) Version. Printed on thin but opaque paper, it makes a convenient volume for ready reference. The

ther concordances are huge in size as well as n price. The publishers have done well to keep this one condensed in both size and price.

FRED EASTMAN

DEMOCRACY: A READING LIST

Compiled by Benson Y. Landis. New York: Association Press, 1938. 10 cents.

This list of 250 books and pamphlets on democracy was compiled with an awareness of the complexity of our times and variety of our difficulties. The titles are arranged in 31 divisions, which include both current issues and historical aspects. Some of the headings of the divisions are: democracy in crisis, history, biography, the Constitution, American system, national experiments, regions, groups, classes, liberty and equality, planning, public opinion, social security, co-operatives, socialism, dictatorships, Scandanavian experiences, etc. Dr. Landis is the able associate secretary of the Department of Research and Education, Federal Council of Churches, and executive secretary of the American Country Life Association.

FRED EASTMAN

LORDS OF SPEECH

By Edgar De Witt Jones. Chicago: Willett, Clark, 1937. 256 pp. $2.00.

Dr. Jones has selected fifteen American orators from Patrick Henry to Woodrow Wilson, painted a living portrait of each of them, and given us examples of their oratory. One could safely venture that he has already received a plethora of letters asking why he left out this or that favorite. Perhaps the only answer is that the size of his book was limited. At any rate, these fifteen are surely in the top bracket of American orators. Their words still flame with their passion for great causes. The book is valuable not only as a compendium of American oratory but as a study in the methods and backgrounds of the men who made the speeches. Dr. Jones knew many of these men personally, and his own gifts as a speaker have added to his other high qualifications for the preparation of this volume.

FRED EASTMAN

THE LABOR MOVEMENT IN AMERICA

By Marjorie R. Clark and S. Fanny Simon. New York: W. W. Norton & Co., 1938. 208 pp. $2.00.

The authors have attempted to sketch briefly the history of the labor movement in America, emphasizing recent developments. They write, first, for the vast number of workers who need information about the movement to which they belong. The book includes for them a clear discussion of technical labor terminology. They write also for employers facing the unionization of their industries. For them the book deals with the psychological and economic forces leading workers to join unions. Finally, they write for students of the subject, carefully relating their discussion to economic, political, and social backgrounds.

A fourth group may profit from reading this book. Ministers, religious workers, and teachers can no longer ignore the labor movement, even though they may have no direct contact with it. Doing and saying nothing is assenting to the *status quo* and therefore taking sides. This book states the problems and issues in the labor movement and presents the facts from which an understanding of the problems may be gained and intelligent opinions regarding the issues may be formed. Several lengthy and authoritative textbooks cover this field, but this reviewer knows of no other adequate popular treatment.

Although the authors make no attempt to disguise their sympathy for the labor movement, they do not blindly condone all that it has done. They discuss labor's mistakes, failures, and weaknesses with understanding but without bias. Their success in this undertaking indicates that they are well equipped for their task. Miss Clark, formerly associate professor of economics at the University of Nebraska, and research worker for the A.F. of L., is now assistant director of the labor relations division of the Farm Security Administration. Miss Simon, who taught for some time at the Rand School for Social Science, now teachers economics in James Monroe High School, New York City.

ELIZABETH GRILL WATSON

THE KINGDOM OF GOD AND HISTORY

By H. G. Wood, C. H. Dodd, Edwyn Bevan, Eugene W. Lyman, Paul Tillich, H. D. Wendland, Christopher Dawson. Chicago: Willett, Clark, 1938. 217 pp. $2.00.

This Oxford publication deals with a crucial issue in Christian thought: "What is the relationship of the Kingdom of God to history?" As Tillich points out, the question involves the concrete decisions which Christians must make with respect to such historical movements as socialism.

Seven theologians, representing several churches and nationalities, here attempt to clarify the meaning of these two terms: "Kingdom of God" and "history." With one exception they agree in general on the basic point of view. The Christian ideal is supra-historical but has come into the historical movement in Christ and to some extent is reflected in the partially achieved values of existence. While the writers tend to emphasize the otherworldly aspect of the ideal and explicitly reject the view they designate "evolutionary optimism," it is hardly correct to interpret them as Garrison does in his *Christian Century* review as regarding "apparent betterments" in history as irrelevant to the Kingdom of God. Tillich explicitly says: "If world history were only opposition to salvation, it would directly destroy itself. It can only exist at all because it is not only judged by salvation but is also supported by it" (p. 125).

The book leaves one with a sense of the growth in a realistic Christian viewpoint which condemns the evils of the world and yet has faith that God can work good. But the book is unsatisfying in its lack of any specific guidance to Christians in judging particular evils and particular goods in life. What are the marks of the Kingdom; how is it to be discerned? An epistemological discussion which would show the ground on which these theologians stand would help, but they do not stop to discuss the marks of Christian truth. Not one writer seems in the least embarrassed by being asked to state *the* Christian view of history. Who is to state *the* Christian view of history, and on what basis? Oxford's failure to come to terms with the American naturalistic-empirical school of theology is glaringly demonstrated in the present work. The empiricists would have forced some discussion of the basis of Christian theology and would have clarified the terms by giving them verifiable meanings. As it stands, we do not know from this volume what the marks of the Kingdom of God are.

DAN WILLIAMS

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The following is a list of new books added lately:

ible Study:	BATES, E. S., Biography of the Bible
	BOWEN, C. R., Studies in the New Testament
	BUTTENWIESER, M., The Psalms
	EISLER, R., The Enigma of the Fourth Gospel
	ENSLIN, M. S., Christian Beginnings
	KNOPF, C. S., Ask the Prophets
	MATTHEWS, B., The World in Which Jesus Lived
	SCOTT, E. F., The Validity of the Gospel Record
	SMITH, B. T. D., The Parables of the Synoptic Gospels
hurch History:	GILSON, E., The Philosophy of St. Bonaventure
	LINCOLN, A., English Dissent, 1763–1800
	LLOYD, R., Revolutionary Religion
	LOWRIE, W., Kierkegaard
	RICHARDSON, G. C., The Church through the Centuries
	SASSE, H., Here We Stand
cience of Religion and Missions:	CASH, W. W., The Expansion of Islam
	LATOURETTE, K. S., The Thousand Years of Uncertainty
hilosophy, Psychology, and Science:	BOAS, F., The Mind of Primitive Man
	CAIRNS, D. S., The Riddle of the World
	MENNINGER, K. A., Man against Himself
	RHINE, J. B., New Frontiers of the Mind
	SANTAYANA, G., The Realm of Truth
eligion and Theology:	ANDREWS, C. F., Christ and Human Need
	BARRY, F. R., What Has Christianity To Say?
	BEZZANT, J. S., Aspects of Belief
	BLACK, M. M., The Pendulum Swings Back
	HARKNESS, G., Religious Living
	HART, H., Living Religion
	———, Skeptic's Quest
	HENDRY, G. S., God the Creator
	JESSOP, T. C. R., *et al.*, The Christian Understanding of Man
	JONES, R., The Eternal Gospel
	NIEBUHR, R., Beyond Tragedy
	SCHLOERB, R. W., God in Our Lives

STEWART, G., The Church
WEATHERHEAD, L. D., After Death
WHALE, J. S., This Christian Faith
———, What Is a Living Church?
WOOD, H. G., *et al.*, The Kingdom of God and History

Practical Theology:

ATKINS, G. G., Resources for Living
BALMFORTH, H., An Introduction to Pastoral Theology
BRYAN, D. C., The Art of Illustrating Sermons
BULL, P. B., A Preacher's Note-Book
BURKHART, R. A., From Friendship to Marriage
CHAMBERS, O., If Ye Shall Ask
LUCCOCK, H. E., The Acts of the Apostles in Present Day Preaching
PATTON, C. S., Preparation and Delivery of Sermons
SOCKMAN, R. W., Recoveries in Religion
SPERRY, W. L., We Prophecy in Part
STEERE, C. V., Prayer and Worship
TUCKER, H. G., The Reconciling Christ

Social Ethics:

ARNOLD, T., The Folklore of Capitalism
HERRING, H., And so to War
KELLER, A., Five Minutes to Twelve
LEIPER, H. S., World Chaos or World Christianity
LUNDBERG, F., America's 60 Families
SCOTT, C. T. S., Christian Attitudes to War and Peace
SWIFT, A. T., New Frontiers of Religion

Religious Education:

BAILEY, A. E., Art and Character
COX, N. W., Youth's Return to Faith
POLING, D. A., Youth Marches

Drama, Biography, and Literature:

CHASE, STUART, The Tyranny of Words
CURIE, E., Madame Curie
GARVIE, A. E., Memories and Meanings of My Life
HARRISON, G. E., Son to Susanna
HERTZ, E., The Hidden Lincoln
NORTHCOTT, R. J., Dick Sheppard and St. Martins
PRESTIGE, G. L., Life of Charles Gore
WILDER, T., Our Town
WEST, G., Charles Darwin

MATTHEW SPINKA, *Librarian*